

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

Forgive Us, Lord

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing; now the seashores are barred, no picnics, no bathing. We have preferred motor travel to churchgoing; now there is a shortage of fuel oil. We have ignored the ringing of the church bells calling us to worship; now the bells cannot ring except to warn of invasion. We have left the churches half empty when they should have been filled with worshipers; now they are in ruins. We would not listen to the way of peace; now we are forced to listen to the way of war. The money we would not give to the Lord's work now is taken from us in taxes and higher prices. The food for which we forgot to say thanks now is unobtainable. The service we refused to give God now is conscripted for the country. Lives we refused to live under God's control now are under the nation's control. Nights we would not spend in watching unto prayer now are spent in anxious air-raid precautions."

The above confession was written by a preacher in a much-bombed country, no doubt England. But not one of us knows when similar changes will come in our circumstances. There is no guarantee that the security we enjoy today will be ours tomorrow. If we have been guilty of neglect, of slothfulness, of indifference, in the affairs of His kingdom, or of those things that pertain to eternal life, God grant that we may awake before it is too late. In very truth the night cometh, when no man can work.

Synodical Bulletin, Synod of Northwest, February, 1942.



New Promotion Opportunity

Billboards Available to Churches in Hundreds of American Communities

THE United Lutheran Publication House is offering a new Lutheran poster (see illustration) for outdoor advertising.

Through the courtesy of the Outdoor Advertising Association of America billboard space is available in favorable locations throughout the land. The space itself is donated by the Association for periods which its local representative will arrange with the agency sponsoring the project. In the lower right hand corner of the poster in a half moon frame appear the words, "Presented as a public service by the local member of Outdoor Advertising Association."



Writing of this new poster a high official of this company says:

"Lutheran agencies are offering all Lutheran churches and societies the use of four color (red cross, border blue, text black, background white) twenty-four sheet Lenten posters which are to be displayed on standard size outdoor advertising panels during this year's Lenten season.

"Members of the Outdoor Advertising Association of America have offered their co-operation in this campaign. These members own and operate standard poster panels in more than 1,700 towns, cities and markets.

"... Displays are located at strategic points and command at-

tention because of their attractiveness of color and dominance of size.

"This medium fulfills the first law of advertising — the advertisement must be seen—and to see outdoor advertising is to read it.

"An advertising medium so successfully used to sell consumer products should be equally successful in selling the thought:

COME TO CHURCH DURING LENT YOU ARE INVITED

Those who desire to undertake this sort of promotion should proceed as follows:

1. Sell the project to a sponsor; for example, church council, Sunday school association, auxiliary, pastoral association.
2. Contact the agent of the Outdoor Advertising Association and arrange to secure the available billboard or boards.
3. Mail \$5.00 to the United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa., together with the wording which you want printed on the poster. This wording should be brief so that it can be read at a glance. A congregation's imprint should include only the name of the church, its location and hours of service.
4. Arrange with the community billboard agency for posting the panel. A small charge may be made by the billposters' union for this service.
5. Call attention to the panel in your written and verbal announcements.

Identification Certificates Required

Federal Government Requests Publication of Order Applying to Aliens of German, Japanese, or Italian Nationality

In compliance with the courteous request from the U. S. Department of Justice, THE LUTHERAN calls attention of its readers to the President's proclamation of January 14, 1942, requiring aliens of German, Japanese, or Italian nationality to obtain Certificates of Identification. The regulation applies only to nationals of the above-named groups. February 26 is the limit of time

set for filing applications. All U. S. post offices are equipped with blanks and the information needed. Prompt action in full compliance with this regulation is advised.

From the communication to THE LUTHERAN we quote:

"Through the medium of your publication, you can do a great deal to help us acquaint your read-

THE LUTHERAN

The Official Organ of the United Lutheran Church

Editor

NATHAN R. MELHORN, D.D., Litt.D., LL.D.

DEPARTMENTAL EDITORS

MISS HARRIET E. HORN AMOS J. TRAVER, D.D.
MRS. DONALD F. IRVIN JULIUS F. SEEBACH, D.D.

STAFF CORRESPONDENTS

N. WILLISON, LITT.D. GEORGE L. RINKLIFF

Committee on Church Papers

HERMANN F. MILLER, D.D., A. J. HOLL, D.D., HERBERT C. ALLEMAN, D.D., LL.D., REV. RALPH D. HEIM, PH.D., REV. C. K. FEGLEY, HON. E. F. EILERT, C.S.D., E. E. CROLL, E. HARRY SCHIRMER.

PRICE INCLUDING POSTAGE, \$2.00

Published weekly by the Board of Publication of the United Lutheran Church in America, 1228 Spruce Street, Philadelphia, Pa. H. Torrey Walker, Business Manager.

Entered as second-class matter, October 29, 1923, at the Post-office, Philadelphia, Pa., under act of March 3, 1879.

HEADQUARTERS OF BOARDS AND AUXILIARIES

FOREIGN MISSIONS—18 E. Mt. Vernon Place, Baltimore, Md.
AMERICAN MISSIONS—39 E. 35th St., New York, N. Y.
EDUCATION—744 Jackson Place, N. W., Washington, D. C.
SOCIAL MISSIONS—39 E. 35th St., New York, N. Y.
PUBLICATION—1228 Spruce St., Philadelphia, Pa.
MINISTERIAL PENSIONS AND RELIEF—1228 Spruce St., Philadelphia, Pa.
PARISH AND CHURCH SCHOOL—1228 Spruce St., Philadelphia, Pa.
DEACONESS WORK—1905 Thomas Ave., Baltimore, Md.
LAYMEN'S MOVEMENT FOR STEWARDSHIP — 700 Chandler Bldg., 1427 Eye St., N. W., Washington, D. C.
WOMEN'S MISSIONARY SOCIETY—1228 Spruce St., Philadelphia, Pa.
LUTHER LEAGUE OF AMERICA—1228 Spruce St., Philadelphia, Pa.
THE BROTHERHOOD—62 E. Garrison St., Bethlehem, Pa.

CONTENTS

Graphic Editorial	3
The Church in the News	4
In the World's Eye	5
1942's Number One Meeting	6
Chief Women in Conference	8
Washington	9
Marriage	10
South Carolina Synod Faces Facts....	12
Lenten Week of Prayer	13
Among Ourselves	14
Texts and Truths	16
Across the Desk	18
Sunday School	20
Young Folk	21
Book Reviews	22
Open Letters	23
News Letters: Philadelphia, Midwest, West Penn, Kentucky- Tennessee	25
News	30

ers with the requirements of the program. It would be helpful if you would publish the informational material enclosed. Although most of your readers are undoubtedly citizens, a number of them may have alien friends or relatives who are subject to the requirements of the Identification Program."

George Washington

"First in War

"First in Peace

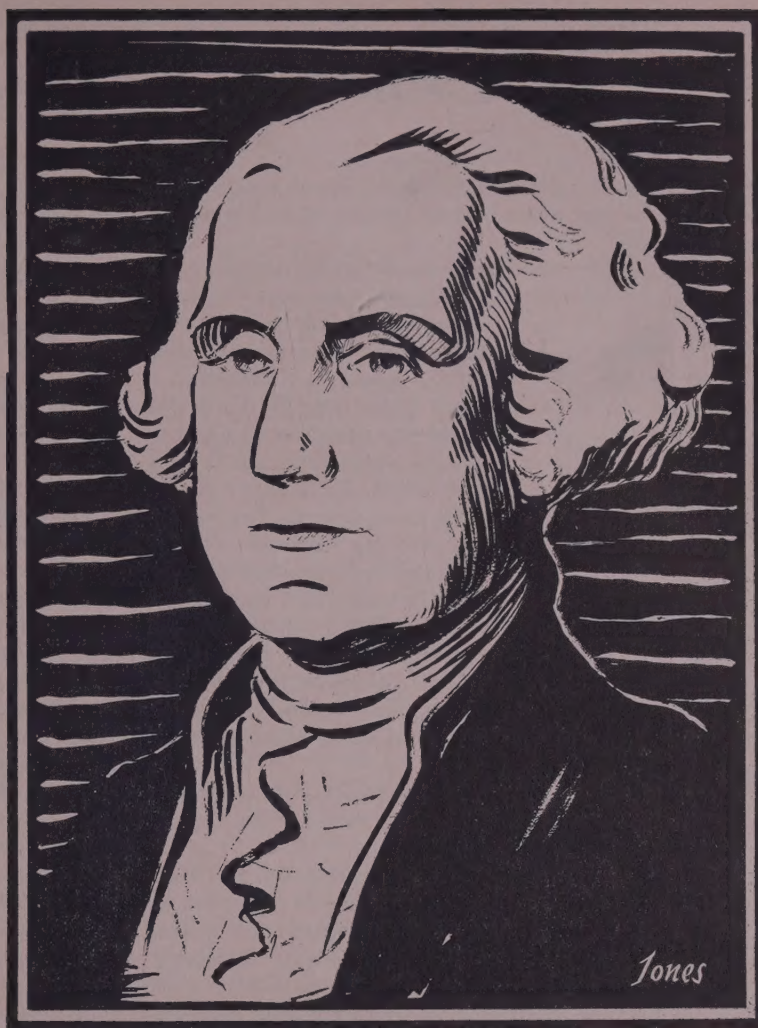
*"First in the Hearts
of his Countrymen"*

"It would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Ruler Who presides over the universe, Who presides in the councils of nations, and Whose providential aids can supply every human difficulty, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow citizens at large less than either. No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some providential agency." Also

"We ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained."

First Inaugural Address, April 30, 1789

The depth of the religious feeling of the first President of the United States is again revealed in the proclamation for a national thanksgiving which was proclaimed on October 3, 1789, and by which Thursday, the 26th day of the following November was recommended "to be devoted by the people of these states to the service of that great and glorious Being Who is the beneficent author of all the good that was or is or that will be."



The paragraph continues with the recitation of a list of blessings of which he has had discernment and concludes with a grateful recognition "for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge."

Senator Lodge, in his biography of Washington, 1899, when describing periods during the Revolutionary War and later, when the cause of the colonists seemed hopeless, emphasizes that Washington continued to believe that the institutions of government which were in process of formulation were practical. That none of his experiences changed his mind in this regard is indicated by the paragraph in his farewell address near the end of his second term of service as President:

"This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support.—Respect for its authority, compliance with its Laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true Liberty." September 17, 1796.

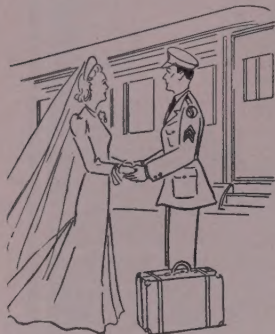
The Church in the News

By G. ELSON RUFF

Marry Now?

THE war has complicated the question of what a minister ought to say when young people want his advice about marriage.

"Young people who have been going together for some time, others actually engaged, now face the prospect of long delay in their wedding or long separation if they marry," points out *America*.



The Rev. Otis R. Rice discussed the problem at a recent pastors' conference at Drew Theological Seminary. "A young man returns from camp on a two-day furlough, obtains a special license, and we are asked to perform a ceremony," he said. "We normally expect to spend seven or eight hours with a couple intending to

marry, asking significant questions upon which the future security and worth-whileness of that marriage depend.

"Now, at the precise moment when young couples need such pre-marital counsel most, they are least apt to get it."

Juniors and seniors in Catholic colleges have ideas of their own on the subject, according to a report by Norbert Engels in *America*. "No," says one young woman, "I don't believe in these hasty war marriages. The young man might change while he is away, or the girl might find out that what she thought was love was merely sympathy or infatuation."

And a young man says, "I will feel sorry enough for myself at war, let alone worrying about a wife and possibly a family." Another says, "Yes. I'm going to get married—she's waited two and a half years already, and that's plenty. No Jap or any of his Axis ilk is going to slow down our well-prepared program."

The majority opinion of the young people seems to be that marriages hastily precipitated by war have a good chance of crashing on the rocks.

School and Religion

THE long discussion about weekday religious instruction in time released by the public schools has been taking a sharp turn, in many sections, toward the question of religious teaching in the schools.

In Lewisburg, Pa., classes meet weekly, on school time, with regular faculty teachers in charge, for a thirteen-week "school of religion." Bible study in the third and fourth grades of the Elkhart, Indiana, schools has enrolled more than 99 per cent of the pupils.

In Louisburg, N. C., school authorities have granted permission to three Protestant clergymen to conduct brief daily periods of religious instruction in the local high school.

A 1940 act of the state legislature of Kentucky permits school boards to allow pupils to receive special moral instruction one hour a week. Half a dozen school districts have inaugurated such classes.

Baptist clergymen are opposing an experiment in religious education in schools of Oklahoma City. The plan there calls for classes in nearby churches in released time. Baptists say they had no voice in establishment of the plan.

Released-time plans for religious instruction are being promoted vigorously in Seattle, Wash., and in Boston.

All-out Sacrifice

AN Anglican clergyman, according to the *British Weekly*, proposes that ministers turn over all their old sermon manuscripts to the current paper salvage drive.

He estimates that his own communion could contribute some eighty tons of "waste paper."

Archbishop

ON March 31 the resignation of the Archbishop of Canterbury, primate of the Church of England, will take effect. He explains that the times demand of those in positions of leadership "ardor, vigor, and decisiveness of mind and spirit which cannot be expected of a man who is in his seventy-eighth year."

The prevailing opinion seems to be that the Archbishop of York, Dr. William Temple, will be the successor. Dr. Temple has won renown for his attitude on economic and social problems, and was the central figure in last year's Malvern Conference. His experience with inter-church discussions is extensive.

Lutheran Indignation

LUTHERANS are not very sympathetic to the idea that Martin Luther had much to do with creating the Hitler regime. The idea was most recently expressed by H. W. Weigert in *The Christian Century*. "There is an almost direct connection between Luther-Bismarck-Hitler," writes Dr. Weigert. "Lutherism reinforced the German's instinctive acceptance of discipline and of the authority of the ruling classes, and gave strong support to—if indeed it did not beget—the Prussian conception of service to the state and its godlike authority."

Dr. Conrad Bergendoff, president of Augustana College, was one Lutheran who replied to the Weigert article in a letter to the *Christian Century* by stating that such an interpretation of Luther's influence shows misunderstanding of the facts.

"In wartime exact scholarship and careful statement are all too often ruled out," wrote Dr. Bergendoff, in protesting "a type of propaganda which gives evidence of no real understanding of religious facts and gives offense to members of a denomination who know a Luther seemingly lost to some contemporary Germans and Americans."

Clerical Collar

ALL ministers should wear clerical garb in public, says *The Church Times*, Presbyterian weekly. "Only in the last two generations have clergymen become ashamed to dress the part." Wearing the garb, it is said, would make "a constant witness of the clergymen's position as Christian servants in their communities."

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Since Insurance Companies will not be liable for damages to person and property inflicted by bombing, or other acts of war, householders will be particularly interested in the proposal of G. F. Harris, Dean of the New Jersey Law School. He believes legislation should be enacted "relieving municipalities of liability for personal injury or property damage due to the war." In fact, Mr. Harris goes so far as to propose the matter as a responsibility of the Federal Government, which "should indemnify those who suffer injuries or property damage due to necessary defense acts or enemy action, as the British Government is doing." Mr. Harris thinks this should apply not only to "property damage during blackouts and panics," but also to "civilian defense workers and injuries resulting from subversive acts."

The Vatican has, through *L'Osservatore Romano* (January 22), added another biting paragraph to its running criticism of the Nazi attitude toward religion. To discount recent reports in Mussolini's Fascist press, that "the religious situation in Germany is reassuring," *L'Osservatore Romano*, "truly sorrowful," quotes without comment passages from a Nazi publication entitled "God and the People—A Profession of the Soldier's Faith," which state that the Nazis consider themselves to be "marching toward a new beginning" while other peoples are "perishing and aging," a new beginning which can "come only from the Germans themselves and not from Rome or Israel." One passage in particular baldly claims that the Reich, led by the Fuehrer, has one supreme battle to fight for the "German man's soul." The opposing fronts in that battle are thus frankly designated: "One is called Christ and the other is Germany."

The Trouble caused our country in the Philippines and elsewhere by Japanese immigrant settlements has a possible cure ready to hand. For a long time the Chinese and Japanese have been carrying on a bitter economic fight in the Pacific islands. In the Philippines the Chinese are said to control more than half the retail trade, while the Japanese dominate the fishing industry and are the largest producers and shippers of hemp. The significance of these national groups has had a vivid illustration through the recent acts of Japanese treachery in the Philippines and the dangerous activities of Japanese fishing fleets along our Pacific coastline. It is altogether likely that the Filipino government will do something drastic about the Japanese in her islands after the war is over. The instrument may possibly be the favoring of the Chinese, who have always been friendly. Unfortunately, some sections of the Chinese population have caused another kind of distrust by their oppressive tactics as money lenders. Perhaps the best answer will be found in a new sense of responsibility and resourcefulness aroused in the Filipinos by their present ordeal.

If Switzerland is hearing any of the American public's growls over the warnings and threats of a wool shortage, her people must be responding with melancholy smiles. With Switzerland the shortage of cotton

and wool has become so stringent that "wool made from wood" has almost entirely taken their place, as far as the product reaches at present. The Swiss who can afford them, and get them, are now going about in "wooden overcoats," and that's no joke any way you take it. In fact, the Swiss public is considering the necessity of keeping on with them indefinitely after the war. At present even this substitute is limited, because "wood-wool" is being produced only to the extent of thirty tons daily, while Switzerland normally used 150 tons daily of cotton and wool. By the way, where is the sense of Washington's threat to cut out "two-trousered suits"? Any woman knows they save wool by lengthening the life of the coats and vests of her men folk.

Chiang Kai-shek has a listening post in Phoenix, Ariz. Ying Ong, a grocer, is in charge of it, in fact began it, and his self-imposed job is to test the reception in this country of the official pronouncements and broadcasts of the Chungking government. In turn Ying Ong informs Chungking of the best hours for broadcasts to be delivered here, also of the Chinese dialects that would be best understood in various sections of the land. In addition, this enterprising grocer makes transcriptions of the broadcasts received from China, and distributes them to Chinese newspapers throughout the U. S. A. Likewise he furnishes radio stations, magazines, newspapers, and individuals with new or changed broadcasting schedules, and reports his operations to the Federal Communications Commission. This is a labor of patriotic love with Ying Ong. He spends about \$125 a year on postage, telegrams, and supplies alone. On one occasion, when the Chungking government sent him \$100 (American) to reimburse him, Ying Ong handed the money over to the National Chinese Women's Association for War Relief. In China that meant \$1,234.57 for Ying Ong's stricken people.

American and British scientists are working independently, but sympathetically, on an after-the-war problem that is of vital interest to all of us. They are seeking a sure protection against the return visit of the dreaded influenza. Many experiments have proved the tenacious life of the influenza bacteria, their power to transmit the disease in many subtler ways than the commonest method—through the unguarded sneezes of the afflicted. The British scientists are working toward the preparation of a vaccine that will conquer the disease in its different forms, and have made some progress toward that end. Recently the American Society of Bacteriologists listened to the description of a dry powder toxin which has been successfully tried on rabbits in minute injections of the dissolved toxin. The remedy has not yet been tried on pigs, a favorite medium because their reactions to disease and cures are generally much like those of men. All precautions are being taken before human beings are to be used for further experiment; but all possible haste is being made to forestall the approach of the epidemic. At the same time effective steps are being taken to meet another threatening plague that has begun to scourge Europe—typhus.

1942's Number One Meeting

Board of American Missions Considers Finances

575 Parishes Within Board's Sphere of Operation

FOR its first meeting in 1942 the Board of American Missions came to New York City, where sessions were held at the Prince George Hotel. The meetings of this Board never fail to keep its members busy from the opening sound of President Pfum's gavel to the last minute of the closing session; but none compares with the first meeting of the year, when about five hundred appropriations are determined. The sessions commenced at 9.30 Wednesday morning and continued until 4.30 Thursday afternoon, and, reporting confidentially, the first session of the board did not adjourn until almost midnight Wednesday.

The many activities of the Board are considered by six Divisional Committees known as: Committee on Finance, Committee on English Missions, Committee on Linguistic Interests, Committee on Church Extension, Committee on Latin America, and Committee on Survey and Research. The business coming before any one of these committees could alone hold the undivided attention of the Board for an entire meeting, if a committee could be permitted to report all the many interesting details of the task assigned each division. In the brief space of these columns only a few items can be noted.

Building Churches

The Division of Church Extension, under Secretary Elwood L. Bowman, reported the largest repayments on loans in 1941 in the history of the Church. The receipts on principal and interest from loans that have passed beyond the interest-free period reached an all-time high of \$100,000. There was also loaned during this period for the erection of mission churches the sum of \$180,000. The rapid housing of missions, which has been characteristic of the last two years, will now be slowed down because of priorities for the defense program of our country. The rising rents, especially in defense areas, are a serious menace to our missionary pastors in parishes that do not as yet possess a parsonage. In this important phase, as well as in the erection of churches, a score or more of missions are ready to proceed, but they will recognize priority of the government's operations before contracts can be made. During the temporary lull in building, Mr. Bowman, in consultation with leading church architects, is developing a portfolio of suitable designs for mission congregations, the structures to be within the ability of the average congregation when assisted by a Church Extension Loan.

Finance

The report of the treasurer gave in detail comparative receipts and expenditures for four years past, and revealed the excellent financial standing of the Board. There is a rather large amount of cash in the banks because safe investments yielding any appreciable return are not available at the present time. Many excellent securities, previously in the Board's portfolio, have

been called as these firms refinance at lower rates of interest. The greater demands upon the Board for service, and the need for more adequate salaries to meet the rising costs of living, are already beginning to decrease the Board's balances.

The budget presented by the Finance Committee and adopted by the Board was most conservative and was prepared in view of the possible contingencies that might arise during the coming months. The appropriations for aid in the payment of salaries of mission pastors are not determined by this budget, only the sum total. The aid to be granted any given mission is first of all based upon the request that comes from the congregation itself, which in a regularly assembled congregational meeting discusses the entire subject and makes an application on the form provided by the Board. These applications contain four pages of information together with the request. This application is then passed upon by the synodical Mission Committee, and in some of the larger synods first by the conference Mission Committee. It is then forwarded to the Board of American Missions with the recommendation and the comments of the Mission Committee of the synod. This application is considered by the staff of the Board, then by the special committee in charge of this work, and finally reported to the Board where the full Board votes on the amount of aid to be granted. With this method of procedure appropriations are made with as great a degree of impartiality as is possible.

Missions

The Board's work in organizing mission congregations can best be understood by the number of missions aided in some form. The total number of parishes aided is 575, which are served by 556 missionaries and workers. The confirmed membership in these mission congregations is 137,000, and there are 86,000 children in the Sunday schools. The value of the property possessed by these missions totals \$15,143,000, on which rests an indebtedness of \$5,711,000. These missions raised for local expenses \$1,796,000 and contributed for benevolence \$228,400. January 1, 1942, 22 missions became self-supporting as to salary, and in addition 18 others, having paid their Church Extension Loans in full, became completely self-supporting and are no longer missions.

All but a small percentage of the mission activities of the Board are conducted in the English language, but in the other fields of endeavor eleven languages are used in proclaiming the Gospel. The mission to the American Indians continues to make steady progress and the large work in the West Indies in the islands of Puerto Rico, St. John, St. Thomas and St. Croix, is carrying on in the face of obstacles arising through the defense program. Ever since the days of Columbus the islands of the Caribbean have been in the maelstrom of every war, whether of the Old World or the New. It is the only sec-

tion of the western world in which so many European nations have possessions. The result is that a long continued state of peace is unusual for these sorely tried people. The large forces congregated for the defense of the western continent bring a certain amount of prosperity to the people, but at the same time the cost of living increases so that they still have a struggle to maintain a semblance of American living conditions.

Southern Mountain Work

The Rev. A. Kenneth Hewitt made his second visit to the Board and presented his first annual report. It was most encouraging, showing an unexpectedly rapid development in the self-support of the school farms. During the past year Superintendent Hewitt has visited some sixty similar schools conducted throughout the United States. In recent months the interest which he has created in the Konnarock Training School for Girls and the Iron Mountain School for Boys has brought up the attendance to the full capacity of the schools.

The Medical Center under the efficient surgeon, Dr. H. Meyer, has become a great blessing to the people living in the area around the schools. Dr. Meyer's superior ability and his sympathetic Christian attitude toward the people have in the short space of two years won him an imperishable place in their hearts.

Training Schools

The training schools for missionaries during the past six years won a distinct place in the summer planning of all energetic men in the service of the Church in the home mission field. Last year three successful schools were held: one in the midst of the great redwoods at Mount Hermon, Calif.; another at the well-known Massanetta Springs, Va.; and a third at Lake Wawasee, Ind. Four schools were requested for this year, but the increased cost of railroad fares, the rationing of tires and other difficulties connected with travel under war conditions have conspired to make problematic the holding of even one school in 1942. A poll is being taken to obtain some practical solution of the problem.

Hospitalization

At the beginning of 1941 the Board took out a policy providing hospitalization for home missionaries. The feeling of security which this created among the men led the Board to appoint a special committee to study the question whether or not the plan could be extended to cover members of the missionary's family. The carefully prepared report was briefly discussed but the final decision was to continue the policy for 1942 with the same coverage as in 1941.

Co-operation

The splendid co-operation of the Foreign Mission Board will furnish several greatly needed pastors for our home mission fields which have been made vacant through the call of missionaries to the colors. The first to be released is the Rev. S. O. Thorlaksson, who has been assigned to the important task of developing the church among the Icelanders in Canada and the United States. Missionary Thorlaksson, being a member of the Icelandic Synod, is no stranger to these brethren who recently joined the United Lutheran Church. Other evacuated missionaries will be given leave of absence

for the duration to serve stations on the home field so that when once again the world is free from the clouds of war these consecrated leaders will be ready to return to their posts. The help of the Foreign Mission Board in this matter is deeply appreciated and will mean much not only for the home field but also for the future of the work among other nations when the church is again permitted to send missionaries to the ends of the earth.

Under instruction of the United Lutheran Church given at the convention in Omaha a special committee from the Board met on Thursday evening with a committee from the American Lutheran Church headed by the Rev. Dr. Emmanuel Poppen to discuss co-operation in the work among American negroes. The meeting could not have been more cordial and satisfactory had the committee been composed of men from a united church instead of representing two general bodies.

Brotherhood

By J. G. E. Wetterstrom

WHEN men band themselves together for a purpose that is good,
The reason that has prompted it is clearly understood—
They want to be of service, and do everything they can,
To keep alive that precious thing—The "Brotherhood of Man."

Today the world is darkened like an unsolved mystery,
With insane war, and greed and hate, and senseless bigotry—
Men have transgressed the law of God, and tossed it on the shelf,
Have ignored the admonition "Love thy neighbor as thyself."

Let Brotherhood be foremost as life's journey we pursue,
Each man to *help* the other, its a simple thing to do—
And then, as compensation, our reward will be the *good*
That we have helped accomplish in Christian Brotherhood.

War and Bible-making

It was almost three years ago that the American Bible Society delivered the corrected manuscript to the printers in England for a Bible in the language of the Luba-Lulua people who numbering about 3,000,000 live in the Belgian Congo. The work was scarcely begun when the war broke out. Compositors and pressmen were called to the colors. Priorities on metal and paper further impeded the progress. Nevertheless, by March of 1940 the galley and page proofs had been read. Then fell a bomb which, though it did not damage the plates, did destroy the entire stock of paper reserved for the Bibles. After this and other delays the entire edition of 3,000 Luba-Lulua Bibles was finally printed and bound. Because it was too hazardous to ship the precious cargo from England direct to Africa the Bibles were sent to New York where they arrived safely at the headquarters of the American Bible Society in January. As soon as shipping space can be found the books will be sped on the second leg of their journey.

—American Bible Society.

Chief Women in Conference

Presidents of Synodical-Missionary Societies Meet With General Officers and Staff in Philadelphia

By MRS. N. K. FEDDERSEN, *Minneapolis, Minn.*

FROM the Pacific to the Atlantic, from Nova Scotia to Texas, came twenty-seven presidents and two vice-presidents of the synodical Women's Missionary Societies to take part in a conference which was held January 28 at the Society's headquarters in the Muhlenberg Building, Philadelphia, Pa. Each representative was spending from one to ten days away from home in order to be a part of the group that was to consider the theme, "The On-going Mission in Wartime and Beyond." Department secretaries and staff considered with presidents our organization and its present function. The discussion received a two-fold emphasis:

1. How can we keep our constituency convinced of the necessity of the on-going mission during the war and beyond?
2. How can we keep them actively engaged in its support?

Leaders of the Conference

Mrs. O. A. Sardeson, president of the Women's Missionary Society of the United Lutheran Church in America, in her opening address gave the challenge to the meeting, prophesying the success of the conference if from it those present received confidence strong enough to be a conviction—a conviction of the necessity of the on-going Christian mission. Mrs. Oscar C. Schmidt, vice-president; Mrs. J. L. Almond, Jr., recording secretary; Mrs. H. S. Bechtolt, statistical secretary; Miss A. Barbara Wiegand, treasurer; and Miss Flora Prince, assistant treasurer in charge of trust funds, assisted at all times by Miss Nona M. Diehl, executive secretary, helped to direct the meeting. The staff and department secretaries were channels of inspiration.

Through the devotions, led by Mrs. B. D. Castor and Mrs. G. Keller Rubrecht, we felt anew the need of an abiding faith in order that our lives may better express our love for God and for our neighbor. A few words from Dr. Ida Scudder gave the medical work in India added significance. With Miss Emily Knemeyer presiding, the conference dinner, at which presidents and board members were present, heard Mrs. Charles K. Roys, of wide missionary experience, bring the message, "The Church Woman Looks at Her World."

Love in Wartime

Accepting the fact of a world at war from the opening moments the conviction held sway that over and above war must be seen God and His program for the world. Speaking in war terms, Christianity was given priority, knowing that the Gospel message of Jesus Christ cannot be rationed. Over and above the service and money we give to our country as citizens, we must give more service and more money to our God as Christians. And the greatest of all gifts must be love. More than ever before God needs channels through which His love may

flow into the world. "The light shines in the darkness and the darkness cannot put it out."

Realizing that the United States is materially blessed beyond all mankind with 6 per cent of the population of the world on 5 per cent of the earth's surface, controlling 35 per cent of the world's wealth, American people are challenged to bring to the world a spiritual blessing, the love of Jesus Christ.

Missionaries

The conference heard missionaries from Africa, India and Japan. Miss Elsie Otto enthusiastically rejoiced because of her privilege of serving our mission field in Liberia. Miss Hilda Kaercher witnessed to the power of the gospel in India. Dr. Betty A. Nilsson and Miss Mabel H. Meyer belatedly joined the conference dinner, having just returned from a meeting—the meeting of medical missionaries at Cornell University and at Clifton Springs Sanatorium—where 100 missionaries from all parts of the world had been in session. Their one imperative was to find some way by which they might return to service in India. Three representatives from our Japanese field—Miss Marion Potts, Miss Martha Akard and Miss Faith Lippard—brought word from the church in Japan. Through Miss Lippard came a direct message from a representative of the Japanese Church. "Please thank the Americans for what they have done for us for fifty years. We are very grateful. We are sorry our missionaries are going to America. But we are going to keep the light burning in Japan. Tell the people we are going to be true and you'll find the church when you return." The necessity of love even in wartime was brought from a line of a poem written by a Japanese emperor: "Strike down thy country's foe, if strike thou must, but love him still."

Findings of the Presidents' Conference

As members of the Church of Christ and members of the Women's Missionary Society, we are convinced of the necessity of the on-going mission during war and beyond. Through the missionary societies, a two-fold objective is being stressed:

1. To expend definite efforts toward deepening the spiritual life, increasing the missionary education and promoting the missionary program among the women of the church.
2. As a financial special, emphasizing the general budget.

The hope is not only to maintain the present work, but to enlarge it and to meet any emergency that may arise. Emphasizing the necessity of giving gifts through the regular budget channels and stressing the work of all the regular departments will make it possible to keep up the budgets for all the mission fields, even though

(Continued on page 19)

Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW



Problems in Residence

THE ancient problem of when a person is or is not a resident of Washington has again made the headlines. It happened last week when the Supreme Court handed down a decision with reference to the making of a government employee living in Washington subject to income taxes by the District of Columbia. The Court in reaching its decision called attention to the fact that membership in a local congregation could be an evidence of legal residence. The decision caused a Federal Judge to resign his membership in one of Washington's churches and renew it in California. This was done in order that there might be no income tax claims possible by the government of the District. Another problem to be faced by churches and civic-minded groups.

Dr. Wentz

DR. ABDEL ROSS WENTZ was honored recently in Washington at a dinner held under the auspices of a group of Lutheran laymen. Dr. Gould Wickey, secretary of the Board of Education, made the introduction as follows: "I have the privilege of introducing to you the biggest little man in the Lutheran Church. . . . I am pleased to introduce a man who can abundantly, bountifully, cleverly, diligently, energetically, fluently, graphically, hopefully, ingeniously, jovially, keenly, logically, manfully, neutrally, optimistically, philosophically, quaintly, rightly, strictly, theologically speak for himself." Dr. Wentz justified all of the adverbs with his address on "The Contribution of Lutheranism to American Life." He concluded with a plea, done in the Muhlenberg-at-Woodstock tradition, "There is a time to theologize and a time to exercise. This is the time to exercise."

Confusion

THE President calls for exclusion of parasites from the city so that more emergency workers can be brought here. At the same time congressmen complain publicly that some government departments employ 100 persons to do what six could handle. . . . Restaurant owners are going to charge an extra nickel for that second cup of coffee. Reason: the sugar shortage. Producers protest, saying that coffee has advanced but fourteen hundredths of a cent per cup since 1939. Sugar at five cents per pound. . . . One congressman has been urging a curfew at 9.00 P. M. for government girls in order that they may get sufficient rest. Government departments have been declaring overtime hours holding girls in offices because of the emergency rush. . . . "Whirl is King."

Bicycle Boom

ALREADY the bicycle has caught on. Two thousand bicycles were rented on a recent Sunday by concession-

aires in Potomac Park. Sales are up 200 per cent. Leon Henderson helped it all when he was pictured riding a wheel, no hands, giving an attractive girl a carrier-basket lift. Naval officers are reported to be using bicycles to go to and from offices—although we confess we've seen none of them. Maybe the old high-wheelers will be dusted off again.

New Headquarters

SINCE the Pearl Harbor incident, Washington has been swinging further into position as the headquarters of world governments. In addition to the many White House conferences which have brought the heads of various of the United Nations together, there are other signs on the horizon. . . . The exiled governments of Luxembourg and the Netherlands are reported to be considering establishing their offices here. . . . Even Roumania's ex-King Carol is investigating possibilities of establishing an exile government in Washington. We're not certain how this latter move would effectively aid the democratic cause.

Churchman and Citizen

THE three top names in Washington these days are the President, Donald Nelson and Justice Owen J. Roberts—the third man because of his chairmanship of the recent investigation of Pearl Harbor. President Roosevelt couldn't have appointed a more dependable, unimpeachable, courageous chairman. Justice Roberts stands for the best we know in citizenship and churchmanship. For many years he has served on the vestry of St. John's Episcopal Church and is also the active president of the Men's Club of his church. He helps receive the offering each Sunday. He is most approachable and democratic in spirit. Genuine, sincere, devout—that is Justice Roberts. He makes one surer of the contribution of the church to effective citizenship and helps one to believe that our form of government shall not perish from the earth.

Quality

EVA CURIE recently wrote as follows: "It has been said time and time again that this is a war of industrial production of weapons. This is profoundly true, of course. But victory depends on something else—the quality of men. Ultimately the best men will conquer." What this brilliant French woman has observed is the frequent observation of any who watch the public scene. Men of quality are always in demand. We report this observation at a moment when a national emergency is showing up lack of efficiency, waste and shoddy work in all too many places. It's another reminder that democracy must rest ultimately on character and intelligence, and of such stuff is made what we call "quality."

Marriage—A Lifelong Covenant



By CAROLINE S. RICHARDS,
Philadelphia, Pa.

six cows, gits breakfast, starts four children to skewl, looks arter the other three, feeds the hogs and the hens, skims twenty pans of milk, washes the clothes, and cetary and cetera. Think I could hire anybody to do it for what she gits? Not much! Marriage, sir, is a success, a great success."

One of the requisites for a happy marriage should be good health—physically fit. To enter such a partnership for life with one who is not well is a handicap to happiness. If ill health comes later on, of course that cannot be helped.

How Much Money?

The question of being economically fit arises. How much money should be in store for marriage? Of course, true love thinks they will be happy if they have only a crust between them; but that is a dangerous dream. Poverty is a tremendous strain upon love.

Spiritual fitness is another important requisite. Religion is the foundation upon which to build an enduring home. I think, too, a handicap is differences in our religious views, particularly between Catholic and Protestant. The ideal marriage is tied together by religion as well as by love.

You have heard it said, "Two can live as cheaply as one." But they find later that two not only live as cheaply, but they *have* to do it. It is like the automobile's first cost—it isn't so much. The bride has her hope chest and her trousseau, but it is the upkeep that counts.

To the young husband I would say: better let your wife have a fit of hysterics than to run into debt for nice new furniture, or clothes, or jewelry. Better to eat thin soup from earthenware, if you owe your butcher nothing, than to dine on lamb and roast beef and know that it does not belong to you. On the other hand, it is not quite fair for the girl to refuse to become his bride till he has a golden cage for her to sing in. That is not the Scriptural idea of "help meet." It is unfortunate that many young men feel themselves compelled to postpone marriage till they have acquired a competence and can have at least semi-luxury. Sometimes it is the fault of the girl.

A bride should know how to cook. The highway to happiness runs through the kitchen. Someone is unkind enough to say that we reach a man through his stomach. So, girls, put a good cookbook in your hope chest.

Love's Protectors

By and by care comes; duties present themselves and, strangely enough, conflict with each other; tastes differ. Then you realize that back of love there must be some sturdy moral qualities—patience, trust, sincerity, and gentleness—because marriage is a serious and steady occupation.

As to money, it is humiliating if a wife has to ask for every penny. The husband is the earner and the wife the distributor, so you see it is really a business contract, too. I think the wife's job is the more difficult, and

THE marriage ceremony begins with the sentence, "Marriage is a holy estate, ordained of God, and to be held in honor by all."

God Himself married the first bridal pair. We cannot imagine an attitude toward marriage that is not Christian; but I fear many young people approach marriage without the slightest conception of its meaning.

I like to think of Jean Paul Richter's daughter, who prayed for a husband who loved God and, because he loved God, would love her, even when beauty and health failed. Someone's definition of a home was, "a world of strife shut out and a world of love shut in." The first requisite after marriage is the making of a home, instead of starting out on a gay adventure. Love is the supreme thing in married life; but love alone is not enough. Love is likely to be foolish and more passionate than intelligent. Someone has said, "A husband is the dream of maidens, the hope of single ladies, and a stern reality with married women." Wives are what fiancées become when they have descended from the seventh heaven into a kitchen and a gingham apron.

See Proverbs 31

When love asks, "What do I get out of this relationship?" it begins to fade. Love seeks only the good of the one who is loved. Love seeketh not her own. The most beautiful picture in all the world of a good housewife is to be found in the last chapter of Proverbs, "A worthy woman who can find? Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised." Wordsworth wrote: "Why do not words and kiss and solemn pledge, and nature that is kind in woman's breast, and reason that in man is wise and good and fear of Him, who is a righteous judge; Why do not these prevail for human life, to keep two hearts together that began their springtime with one love?"

Unfortunately, we know that sometimes marriage is a failure. The Oregon farmer didn't think so. He said, "Why, there's Lucinda; she gits up in the morning, milks

[The editor's confidence in the value of this article is increased by his knowledge that its writer has celebrated with her husband the golden anniversary of their marriage. Ed.]

she should insist on an allowance. When there is square dealing, there can be good comradeship, which is the real basis and test of happiness. (It would be difficult to ask for three cents whenever you wrote a letter home.) It is a recognition that the wife is earning as well as the husband.

Much has been said about the little word *obey*. When Queen Victoria was asked whether she did not prefer to have it stricken out, she quietly replied, "Not Victoria the queen, but Victoria the woman is to be married."

Don't Sulk

What about presents after marriage? A little bride said rather tearfully when her birthday passed without the sign of a present, "George, before we were married you were always giving me presents. Why don't you give them to be now?" George replied, "Did you ever hear of a fisherman giving bait to a fish he had caught?" Then the kettle boiled over.

Don't carry a grudge. If you are hurt or displeased, have the matter out. Don't sulk. Christian marriage is being threatened by many subtle forces in our day, and we feel these must cease if great danger to the home and family is to be avoided. The Hebrews fell into the habit of loose marriage relations in the times of their national degeneration. Greece, Rome, and other great nations made the same mistake. When we erase the Christian character from marriage, home, and family, it is like termites destroying our social structure. The Christian home must be built upon faith. Tragic times come: these must be met with prayer.

We haven't said a word about the bachelor. Possibly we have given him more than his share of the blame. Oftentimes the fault lies with the girls. They frighten some men. When a young man hears a girl declare that she can't get on without a certain number of dresses, and to be happy she must have this or that luxury, he says to himself, "Dear me, I can't afford all that. I'd better keep out of matrimony." Half the time the girl may not mean it, but she thinks it is smart to talk that way.

I haven't mentioned the untidy girl. Sometimes she is pretty; usually she is good-natured, but she drives more men away from matrimony than any other kind of girl. He imagines the slovenly home she would make and the discomfort he would live in, so he retires to his bachelor shell and thinks single blessedness is good enough for him.

Don't Nag

When a bachelor sees a married man being nagged, he makes up his mind to keep out of the noose. Poor henpecked husbands! He says, "If I were Jones, I wouldn't stand for it." But deep down in his heart he knows perfectly well that he would be just as meek and downtrodden as Jones.

A young man likes to come home from business, change his clothes, put on his best necktie, buy a box of candy, and sally forth to call on his lady love. He spends the evening in her pleasant company—and you may be sure she does her best to entertain him. Is it any wonder that he prefers that to coming home tired to find a peevish wife whose one idea in entertaining him is to tell about Willie's cough and Susie's naughti-

ness and the trouble with the kitchen range? Boxes of candy and theater tickets must give way before the more pressing needs of little shoes that will wear out and gas bills that must be paid. These are a few of the worries in life that a bachelor avoids, but most of these worries a woman's tact and thought can dispel.

Men are like bees, and they swarm about the woman whose tongue is a honey pot instead of a vinegar cruet. A certain young man who was contemplating marriage was found to be very much troubled. A close friend asked him what the trouble was. He said, as they were talking over the happy time and how things would be, "Alice said, 'And won't it be just sweet! You will come home all tired out from your hard day's work and hold me on your lap for hours and read to me and drive all my cares away and dry my tears and rub my head, and it will be just like a novel.'"

Just one more sentence. Of course, the best ties between husband and wife and the seals to the marriage bond are little children. "Happy is the man that hath his quiver full of them."

God Leads

By Ivy Heilman Harmon

GOD says to rest a moment—wait,
As we have hurried past the gate
That opens to the pastures green
Beside the waters so serene.
We journey far by our own will,
Then speaks to us God's voice, "Be still—
'Be still and know that I am God,'
Gain strength for pathways yet untrod."
Our plans are made, we hasten on,
So sure the prize will soon be won,
And then comes God's restraining hand.
In wonderment we can but stand—
Just stand and try to know God's ways,
Whate'er they be; it may be days
Before the path again is clear,
But there is never aught to fear,
For God directs from day to day,
Can we but hear what He doth say.
He'll lead us from the highway's glare
Into the peace of valleys fair.
Rural Valley, Pa.

Who May Apply

THE church must gird itself to respond to increasing demands: An increasing number of chaplains will be needed to minister to the needs of men in the armed forces. Let no one apply for a chaplaincy who has any doubt regarding the Christian legitimacy of such an office. Only men who have an overwhelming sense of mission, who are every inch men, who have a deep and tender compassion for men, who are ready to do the most menial service for men, and who have a Gospel to preach to men—a gospel whose saving power has been validated in their own experience, and through them in the lives of others—should aspire to the position of chaplain.—*Wm. R. Arnold, Chief of Chaplains.*

South Carolina Synod Faces Facts

1942 Convention Reported by Staff Writer WYNNE C. BOLIEK

WHEN faced with cold facts, any group is made to realize exactly where it stands. This experience was brought to the recent meeting of the Lutheran Synod of South Carolina by its efficient and hard-working statistical secretary, Dr. H. S. Petrea of Rock Hill. The adoption of the constitution for Newberry College was

another important matter before the synod. Also, considerable time was given to the discussion of the future policy of administrative officers, whether the synod should have a full-time president or continue with a pastor-president and a full-time superintendent. The group voted to continue the present system for another year, at which time the future policy will be determined.

Addresses by Dr. R. H. Gerberding of Minneapolis, Minn., Dr. Henry Einspruch of Baltimore; Mr. Arthur P. Black of Washington, D. C., and our own Dr. W. H. Greever were features at this convention.

The synod met in St. Paul's Church, Columbia, S. C., Dr. H. A. McCullough and the Rev. Edgar D. Ziegler pastors. The sessions were held January 27-29. At the opening service, President E. Z. Pence delivered the sermon on the text John 9: 4, "I must work the works of him who sent me while it is yet day, before the night cometh when no man can work." The message



DR. W. H. GREEVER,
Secretary of the
United Lutheran
Church, holds a
record of attending
forty-one consecutive
meetings of the South
Carolina Synod

stressed the importance of doing God's work now while we have opportunity. Participating in this service were Secretary Karl W. Kinard, Superintendent T. F. Suber, and Statistical Secretary H. S. Petrea. At the afternoon session a constitution was adopted for Newberry College. This was presented by the chairman of the board of trustees, Dr. W. C. Davis of Charleston. Dr. James C. Kinard, president of the college, spoke in connection with the regular report, saying that the student body now numbers 403 and represents 14 states. He gave emphasis to the importance of this church-related institution.

Encouraging Addresses

Dr. Charles J. Shealy of Spartanburg, president of the board of trustees of the Lutheran Theological Seminary at Columbia, presented the report of this institution. Dr. E. C. Cooper, president of the seminary, spoke relative to its work, and related a number of advancements and noted progress being made in this work.

At the evening session, Dr. Henry Einspruch gave a most interesting presentation of the work of the Hebrew

Lutheran Mission. At the same service, the Rev. Carl B. Caughman of Cameron, former missionary to India, gave a fine presentation of the India Centennial. He told something of the work of Father Heyer and told of conditions confronting Christian workers in India.

The report of the statistical secretary, Dr. Petrea, presented in the form of charts, showed how over a period of twenty years the synod has contributed for local work and benevolent causes. A big chart also showed the per capita contributions of individual congregations over a 20-year period. The 1940 average was below the 20-year average. He also presented a report on the "Manifested Life of the Church." The synod authorized printed copies of charts and report for general distribution in congregations. Dr. Greever gave helpful thoughts on the importance of the report on the "Manifested Life of the Church."

Dr. R. H. Gerberding presented in an effective manner the causes of the United Lutheran Church and in an evening message presented a challenging picture of Home Mission endeavors. The Rev. Carl B. Caughman presented the report to the Committee on Parish Education. Superintendent Suber gave a splendid report, which showed 641 official contacts and travel of 32,376 miles in the past year. The reports of numerous preaching points were given and those in charge were heard.

Lt.-Commander Sittler, chaplain, spoke of the opportunity for religious work in the Navy. Under the report of the Committee on Social Missions, the Rev. George E. Meetze, chairman, urged greater efforts for evangelism. The committee also presented a proposed plan for the establishment of a Lutheran Inner Mission Center in Columbia. Elected as delegates to the United Lutheran Church Convention to be held in Louisville are: President Pence, Dr. W. H. Greever, the Rev. Karl W. Kinard, Dr. W. C. Davis, Dr. C. E. Fritz, the Rev. T. F. Suber, the Rev. E. B. Keisler, Dr. James C. Kinard, R. Torrence, W. A. Rast, H. C. Schatz, Gary Paschal, J. C. Lybrand and J. B. Ballentine.

\$50,000 Budget

The budget adopted by the synod for the year 1942 is a total of \$51,051.

The report of J. B. Ballentine, treasurer of the Emergency Appeal for Debt Reduction of the bonded debt of the synod and Newberry College, reported receipts to date since the beginning of this effort of \$75,361.45. The work of this appeal will continue.

Synod voted a special resolution favoring the general long-range plan for the merging of church papers.

The report of Treasurer Torrence for the year shows total receipts of \$78,057.32 as over against \$56,579.47 for 1940. The report of the president indicates many improvements to church buildings and other property during the past year. Many expressed the feeling that 1941 was one of the best financial years the synod has had.

A series of five devotional periods was given to the theme: "Increase and Improve." 1. "Leadership Training," by the Rev. F. W. Brandt; 2. "Adult Education,"

by the Rev. J. E. Roof; 3. "Spiritual Care of Youth," by the Rev. H. D. Kleckley; 4. "Catechetical Instruction," by the Rev. M. R. Wingard; 5. "The Children of the Church," by the Rev. J. O. Kempson. The evening services were led by the Rev. Louis T. Bowers, missionary to Africa, now home on furlough; and the other by the students of the Lutheran Seminary.

The work of the steering committee was led by the Rev. W. H. Stender, chairman.

Officers Re-elected

All officers of the synod were re-elected: the Rev. E. Z. Pence, Little Mountain, president; the Rev. Karl W. Kinard, Columbia, secretary; Dr. H. S. Petrea, Rock Hill, statistical secretary; R. Torrence, Greenville, treasurer.



THE REV. E. Z. PENCE, re-elected President of the Synod

The following were elected to committees and boards: *Executive Committee:* the Rev. C. B. Caughman, Dr. C. E. Fritz, the Rev. W. F. Hiers, the Rev. F. W. Brandt, Kenneth Baker, J. B. Ballentine, A. J. Bowers, and R. H. Hare. *Newberry College Board:* Dr. H. C. McCullough, the Rev. Karl W. Kinard, Ames Haltiwanger, W. A. Rast, R. A. Yoder, J. C. Lybrand, the Rev. C. K. Derrick. *Board of the Lutheran Seminary:* Dr. H. A. McCullough, E. B. Keisler, D.D. P. C. Price was re-elected a member of the *Lowman Home Board*. H. L. Shealy and H. C. Schatz elected to the *Board of the Orphan Home*.

The Examining Committee, under the direction of Dr. George J. Gongaware and Dr. R. A. Goodman, presented three seniors from the Lutheran Seminary to be ordained upon completion of their work: David Johnston, John B. McCullough

and John Wessinger. Walter Davis, Jr., will appear before the committee later for examination and possible ordination.

The Rev. E. D. Ziegler, assistant to the superintendent of the Orphan Home at Salem, Va., presented the report of this institution, which shows that the Home is caring for 108 children, 19 of whom come from the South Carolina Synod.

The Rev. Wynne C. Boliek, president of the Lowman Home for the Aged and Helpless, presented the report for this institution, saying that the Home is now free from debt and at present is caring for sixty-two persons.

The work of the Lutheran Service Center for Soldiers and Sailors was presented by Service Pastor Albert Stemmerman of Columbia, the Rev. Dewey Haigler of Charleston, and C. J. Shealy, D.D., of Spartanburg.

In addition to accounts of the meeting in the local papers and over the Associated Press, the publicity committee, the Rev. J. B. Cassell, chairman, arranged for several important radio broadcasts, including the entire opening service, over the two local radio stations.

Lenten Week of Prayer

Women's Missionary Society Recommends February 23-27 as Period of Special Devotion And Self-Denial for Missions

On the program of activities approved by the Women's Missionary Society, five days, beginning next Monday, February 23, are commended to local congregational societies for special prayer observance. To assist leaders and participants, Mrs. Margaret Seebach, formerly editor of *Lutheran Woman's Work*, has prepared an interesting pamphlet in which, under five divisions, program material is furnished.

The theme for the entire period is "The Meeting Place." The daily subjects have each the phrase, "We meet our Father." To this localizations have been attached: I. In His World; II. In His Word; III. In His Worship; IV. In His Work; V. In His Will.

Without recourse to sentimental bemoaning of the doubt-inspiring conditions through which Christians everywhere are now passing, Mrs. Seebach, in introducing the first (Monday) group of meditations, suggests the wisdom of daily withdrawal from the noise and confusion of our secular contacts into a sphere which is truly a meeting place with God. She writes:

"The sanctuary is still our appointed place of meeting with Him; but our Father has 'many mansions' even in this earthly life of ours, where we may find Him waiting to meet us. In His world, in His Word, as well as in His worship, in His work, and above all, in His will, we may seek and find Him, unchanging, unforgetting, merciful and gracious. Let us ask Him to guide us in these meditations, that we may come to know and serve Him better than ever before."

One of the leader's paragraphs reads:

"One of the most pitiful things in the story of humanity is the way in which men have sought to find God by self-torment and grovelling fear—like the prophets of Baal on Mt. Carmel, cutting themselves with knives in their wild dances around the altar. Even Elijah had to learn that the Lord was not in the wind nor the fire nor the earthquake, but in the still, small voice. Luther learned this, after he had tortured himself almost to death. And even yet there are Christian people who have not lost the idea that God loves to see them miserable."

The closing prayer (February 27) says in part:

"Father in heaven, look upon Thy world where men have forgotten and defied Thee, and wrought dreadful ills upon one another. Thy beautiful earth is filled with suffering and woe; The Word is derided, Thy worship abandoned, Thy work is undone, Thy will is rejected, in many lands, and too often in our own. We know that this is not Thy will; and yet we pray that even the wrath of man may be made to praise Thee. But we know also that this can be done only when Thy people shall be willing in the day of Thy power, and as the servants of Christ, do the will of God from the heart. Help us each one so to serve Thee."

A bit of thinking leads to the conclusion that we will wisely desert our radios and postpone perusal of paragraphs in the press in order to be with our fellow believers in a meeting place where God's will is sought.

Among Ourselves

By Margaret A. J. Irvin

Our Children and the Lenten Season

THE beginning of Lent brings us a fresh opportunity to take stock of ourselves and our way of living. It is impossible to turn our thoughts to the passion of our Lord without trying to adjust our lives to the pattern of perfection He has shown.

Your sins may be as different from those of your next-door neighbor as are your virtues. But there is one vice that many American parents have in common: the sin of pampering their children.

The thing we so often ignore in our way of living—however much we may declare it with our lips—is that the way of happiness is the way of sacrifice. You love to give up things you want so that those you love may have what they have taken a fancy to. But when it comes to sharing this sort of happiness with our children, many of us say to ourselves, "Oh, well, they are only children. Little things mean so much to them. They'll have plenty of time for that later."

We talk quite differently about a child's physical development. You don't hear conscientious parents say, "My child doesn't like vegetables, so I never give them to him." Instead of that, every means is used to encourage the child to like vegetables and to eat them.

The same thing is true of getting a child to do the sacrificial acts of kindness that will aid in his spiritual development. He may not like it the first time he tries it. In that case, it is up to us to present it to him in a form that will appeal to him. And if that does not succeed, we may even feel conscience bound to insist upon his going through the motions anyhow.

Whether or not our children enjoy making sacrifices will depend upon the way the idea is presented to them. It is not long since they were celebrating Christmas. They will understand what we mean when we say we are preparing now for another happy festival at Easter. We can make clear that Easter means that Christ has brought us the gift of everlasting life. If we are to be worthy to celebrate that gift at Easter, we need to get ready by living as nearly the way Christ lived as we can. That means loving others more than we love ourselves.

If we tell the children what we ourselves expect to give up in order to help others, and show that we are happy to do it, they are bound to catch the spirit of the season. The church school may help by having an object toward which they can contribute. But whether it does or not, every family should have its season of cheerful giving.

Three in a Row

AMUSEMENTS and pastimes come and go, but one that is perennial is "Tit-Tat-To, Three in a Row." Perhaps some student of manners and customs will tell us when and how it originated. Most of us know only that we spent many a minute in the classroom playing a stealthy

game with the student in the next seat. Or we have played it on a Sunday afternoon when we ran out of "quiet games." Or we have whiled away the minutes that we had to wait for the dentist. Or we have relieved the tedium of a long railroad journey. Each individual can doubtless remember at least on occasion, in the recent or in the dim and distant past when the silly game has proved a real life-saver.

You notice that I say, "Tit-Tat-To." I like it that way, although I realize that there are others who prefer, "Tick-Tack-Toe."

It all seems to be a matter of training. Those who prefer "Tick-Tack-Toe," or as we might call them the Ack School, have probably had that form instilled into them from childhood. It might even be that they have been taught the game by a beloved grandparent who always used the "ack" form of the expression. Now, the grandparent may have used it because he, or she, had been taught that way. (I say he or she because there appears to be no evidence that there is any real sex difference in the appeal of the game.)

But to get back to the grandparent, the adherence to the "Ack" School may have originated in training, as was mentioned above. On the other hand, it may have reflected a real esthetic judgment. There are people who prefer the softer "ack" sound to the sharp, clear-cut "at," just as some people prefer shades of blue to shades of red. This seems to be largely a matter of temperament. Thus it has come about that the "Ack" School and the "At" School, sometimes feel that they have very little common ground in a cultural way.

The third basis of difference is a matter that is often overlooked, through a somewhat outmoded clinging to the Victorian standards which frowned upon mentioning physiological matters in public. Modern scientific frankness, however, has done away with much of this former prudish attitude. If we are to delve fully into the differences that lie between these two important schools, we cannot overlook the fact that if the beloved grandparent to whom we referred in the second paragraph, happened to have lost his or her teeth, he or she would be much more likely to say, "Tick-Tack-Toe." Hence, those who come of ancestors who have eaten their vitamins and minerals and have as a consequence strong teeth, are more likely to belong to the "At" School.

There seem, therefore, to be environmental, physical and temperamental, as well as other indefinable factors which divide the two schools with a seemingly insuperable wall of prejudice and intolerance.

If you haven't stopped reading long before this, you are probably wondering why you haven't. Such silly stuff is certainly not worth printing. The only excuse for it is that it isn't a bit sillier than a lot of the idle talk that is flying around these days. You hear seemingly intelligent people presenting seemingly logical reasons for lining up of class against class and nation against nation.

The truth of the matter is, that whether we say "Ack" or "At," we can both play the game, if we want to. There are no differences that divide men into races, nations, classes, or schools of thought which cannot be surmounted if we want to surmount them.

Musings of a
Minister's Wife *To Pray or Not to Pray*

Civil War Is Averted in the Bordenville Parish

THE sewing room at the church was literally humming. There was the hum of sewing machines forming a steady background for the rise and fall of the women's voices.

Mrs. Benson leaned toward me and pretended to hunt around at her feet for the thimble she had dropped. Under cover of this maneuver she asked out of the corner of her mouth, "Did Mrs. Cooper come to help us sew or to tell us about the beautiful clothes she has made for Betty?"

"It's a little hard to tell, isn't it? But what's the difference so long as she helps us get this much of our quota out of the way?"

"That's right. She has done quite a bit—a good deal more than I have done. I think it's biting my tongue to keep from saying something unkind that slows me up. I'll have to take a couple of garments home and finish them."

"If I did that, they'd never get done, I'm afraid. I can't even get my own mending done at home. My household cares get so mixed up with parish business sometimes, that I don't know whether I'm on my head or my heels."

"I know. You must have a dozen interruptions a day. I feel guilty every time I telephone because I know it's probably taking you away from something else. I always stop to think whether my call is really important before I make it."

"There! I've talked too much again. My tongue is always getting me into trouble. I was excusing myself for not being ambitious enough to take sewing home, not complaining about the number of interruptions I have. But after it was out, it sounded the other way, I know. Please don't feel guilty when you need to call either Mr. Lathrop or me. Suppose I do get behind with some of my housework now and then; it will wait for me. Any housekeeper knows that."

On the other side of the room, Mrs. Jeffers raised her voice. "There are Mrs. Benson and Mrs. Lathrop over there. Ask them if they don't think I'm right?"

"Oh, oh," murmured Mrs. Benson, "what have we here?"

"I've just been telling Mrs. Gerber and Mrs. Milland I think you can carry this business of prayer meetings to extremes. We start out the New Year with a prayer meeting on New Year's Day. Then the next week there are community prayer services all week. Now this Friday is the World Day of Prayer, and all next week there are prayer meetings. We'll all be worn out before Holy Week."

Her remark was greeted with silence. Then Mrs. Benson laughed. "You take your praying the hard way, don't you?"

"Well, I do take prayer meetings hard. I pray every day of my life, but it is a bother to get dressed and go out and pray with a lot of other people. I can do my own praying right in my own home, without any outside help."

"That's where you are lucky. Some of the rest of us

find it much easier to pray in earnest when there are other people doing the same thing."

"Then you ought to be ashamed! Any grown woman who can't say her own prayers ought to be ashamed to say so."

Mrs. Milland had been waiting to speak until she had herself well under control. "I think you misunderstood what Mrs. Benson was trying to say. We can all 'say our own prayers,' of course; but we get a great deal of comfort and inspiration out of praying in the company of those who have the same faith that we have."

"I think that Mrs. Jeffers' real objection," smiled Mrs. Benson, "is that she doesn't want to be regimented. Isn't that it, Mrs. Jeffers? When you want to come to things at the church you have to make special arrangements about Mary, so that you have a much harder time getting out than some of the rest of us. Yet your conscience won't let you rest if there is something going on that you think we expect you to attend."

"Dear Mrs. Jeffers," said Mrs. Gerber, "you must not for a moment let us make you feel that we look down on you for not coming. We know the cross you are bearing, and we make every allowance for you."

The sewing machines, which had stopped for a moment, took up their whirring. Under the noise, Mrs. Benson whispered, "How tactful."

Mrs. Jeffers bristled. "No one needs to make allowances for me. I do what I have to do for Mary and I carry my share of the work at the church. I just think we have too many prayer meetings. And I guess I have a right to my own opinion."

"Of course, you have a right to your opinion," said Mrs. Benson, "and you'd probably have it whether we said you had a right to it or not. And you'd be the last person to say that the ones who would like to hold more of these services haven't a right to think as *we* please. So we are going right ahead with our Week of Prayer plans. Just the same, we'll all try to remember that the services are a privilege. In putting the notice in the bulletin, we will try to make it clear that it is no one's duty to come unless she wants to. Now, I dare anyone to find a flaw in that solution. Solomon himself couldn't have done better."

Everyone laughed. I relaxed. One more hazard past!

Naughty
Nora's
Nonsense

PEOPLE are known by those
who see
Their best friends and their
worst,
By the way they give priority
To things that should come
first.



NAUGHTY NORA

Sacred Sentences and Observations

Sanctify a fast, call a solemn assembly. *Joel 1: 14*

PEOPLE crowd to a crowd. Mass psychology is reckoned with in political and other campaigns which depend upon the goodwill of the people for success. The Jews popularized their seasonal religious feasts, which drew great crowds to the temple. We Christians recognize the value of concerted effort when we stress Christmas, Easter, Whitsunday, and other special high days or seasons. But the prophet warns against secularizing religion by merely popularizing it. Emphasize Lent, advertise it, but be sure to "sanctify" it as a "fast" unto the Lord. Build up great gatherings, but take care that in crowding the church on special occasions the congregation is still "a solemn assembly."

+ + +

Gird yourselves with sackcloth, and lament, ye priests; wail, ye ministers of the altar. *Joel 1: 13*

A PITIABLE sight is the orthodox Jew smiting his breast and bewailing the lot of his scattered race as they await restoration by their promised Messiah. Would that more Christians would weep spiritually with the Christ confessed as already come. As He looked at Jerusalem with its temple, and beyond to all condemned cities and lands, "Jesus wept." If there were more sincere lamentation by ministers and members over sins in the church, there would be less wailing over sin's consequences in the world. Wailing and sackcloth among Orientals, or other tears and clothes of "mourning" in our land, are vain unless they express an inner attitude of sorrow, or of remorse over sin.

+ + +

O Jehovah, to thee do I cry. *Joel 1: 19*

SOMEONE said, "Prayer is the most talked about and least used force in the world." It is too often like a phonographic repetition of set phrases, or a selfish expression of personal desires. Prayer is a "force" only when it contacts the Almighty by faith and has the spiritual backing of the Son of God, "In His Name." To talk into blank space from an empty soul is word-wasting and time-killing, except as a spiritual gesture or exercise. To cry unto God with spiritual yearning and to speak with confidence as to a heavenly Father Who knows and cares, is a definite tie-up with the Person and Power of the Infinite.

+ + +

Spare thy people, O Jehovah, and give not thy heritage to reproach. *Joel 2: 17*

JUDEA was laid waste by locusts and its people assembled at the call of Joel to pray for deliverance. But the prophet enlarged the prayer to include the souls of the suppliants: "Spare thy people, O Jehovah." Their country was reckoned as "holy land," Jehovah's "heritage," and Joel would have it become such in reality by the removal of all causes of "reproach" from God's people. Even so let us consider our own country as we

pray, "God save America!" Someone constructively urges, "We must work and fight for ultimate good as well as against immediate evil." Let us add, "and pray!"

+ + +

Even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning. *Joel 2: 12*

JOEL does not minimize the value of external acts of discipline and expressions of penitence, such as "fasting" and "weeping"; but, like a true evangelist, he urges repentance and conversion. Jehovah pleads through His prophet: "Turn ye unto me with all your heart." In the words of Ehrenfried Liebich, we respond at this the beginning of another penitential season:

"Here is my heart!—it trembles to draw near
The glory of Thy throne;
Give it the shining robe Thy servants wear,
Of righteousness Thine own."

+ + +

And it shall come to pass that whosoever shall call on the name of Jehovah shall be delivered. *Joel 2: 32*

AFTER receiving divine assurance of deliverance from the plagues of locusts and drought that consumed and blighted, the penitent nation received the promise of still greater salvation. A "day of the Lord" would come when, in addition to material blessings, a great outpouring of God's Spirit would fall upon His people. St. Peter at Pentecost proclaimed that prophecy's fulfillment, and repeated the enlarged promise to other nations that "whosoever shall call on the name of the Lord shall be saved." Take up the challenge. Tell it out to all peoples that greater even than deliverance from the ills that devastate and blight the world, is salvation from sin itself—by Jehovah—Jesus.

+ + +

And ye shall know that I am in the midst of Israel and that I am Jehovah your God; and there is none else. *Joel 2: 27*

THE supreme revelation is that of God as the great "I Am," "the ever-living One." The supreme relation is that of God the infinite in living contact with His creatures, and especially with man, "made in His image" and re-created by His Spirit. The superlative assurance of God Almighty is that He is "in the midst," as Father, Son, and Holy Spirit. "Lo, I am with you alway!" said Jesus. With Him, life takes on new meaning; its problems are left to His wisdom and love for final and just solution.

PENITENTIAL PRAYER

BE merciful, O God; be merciful unto me: for my soul trusteth in Thee. Create in me a clean heart, O God, and renew a right spirit within me; that, lamenting my sins and acknowledging my transgressions, I may obtain Thy mercy and forgiveness; through Jesus Christ, Thy Son, my Saviour. Amen.

"Invocavit"

FOR six Sundays preceding Easter a Latin word is placed before "Lent" as an additional designation of the day. The last, "Palmarum," the congregation knows by the popular name Palm Sunday. With the exception of Palmarum, the Latin designation is the first word in the Introit for the day. After the preparatory "Confession of Sins," the Introit is the formal beginning of the service. Somewhat like a theme song, it leads gradually into the general thought of the Epistle and Gospel. It also blends in with the day's Collect and Gradual.

"Invocavit," translated, "He shall call," is the first word of the Introit for the first Sunday in Lent: "He shall call upon me, and I will answer him."

The Lenten devotions of the superficial seeker who neglects worship ten months of the year but "goes to church" during Lent, Christmas, and perhaps on other special occasions, are typical of the shallowness and insincerity of the average church member. If to the superficiality of this seasonal observance is added hypocrisy, it is "an abomination unto the Lord." Yet, there must be joy in heaven over the real revival of interest and devotion in the hearts of many throughout Christendom during this season. Upon all who truly enter into the mystery of His sufferings and seek His forgiveness and grace the Lord Jesus Christ bestows a special blessing. While God doubtless frowns upon the mere formal observance of Lent, He assures the true worshiper who "calls upon" Him humbly and sincerely, in the words of the "Invocavit" Introit: "I will answer Him: I will deliver and honor Him. With long life will I satisfy Him: and show Him my salvation."

Sackcloth and Ashes

ASH WEDNESDAY was so named from the ashes thrown upon the head at the beginning of the Quinquagesima—forty days—penitential season. Ashes of burned palms from the year preceding may be placed upon the forehead in the sign of the cross; but the observance means more. Poor, suffering Job, sitting alone in wrappings of sackcloth, and placing ashes upon his festering sores, is a picture of deep humiliation and distress. In glaring contrast with his former estate as a great, rich man, this saintly sage bemoans his lot, bereft of fortune and friends. Even so, all sons of Job who suffer reverses of fortune, who sit in anguish of body or soul, clothe themselves in the sackcloth of humiliation or humility and cast ashes upon their sores or sins.

With a certain type of pietists, there is somewhat of the hobo philosophy intermingled with their Ash Wednesday and Lenten attitude. They take a certain pride in their low estate. They like a display of humility, failing to realize that sackcloth rags too often cover spiritual poverty. They criticize the better clad ritualist, the more prosperous churchman, but fail to recognize that neither rags nor robes make the man or the Christian. Humility of spirit and genuineness of grace are absent alike from the self-righteous pietist and the parading Pharisee.

Ashes, too, have their place. They sometimes enrich the spiritual soil of the heart. Like the lye in wood ashes that kills disease germs, so the biting of misfortunes and

of seeming ills are often providential means of killing the bacteria of certain sins in our lives. When in the deep darkness of Calvary the great Sufferer cried, "My God, my God, why hast Thou forsaken Me!" and the ashes of hell seemed cast upon Him, it was all for the destroying of death and the gaining of salvation and life. Go then into the Lenten shadows, drape about you the garments of humility, and cast into your heart the penitential means that hurt, yet heal, the spirit.

Joel's Message

IN the latter part of the Old Testament are to be found twelve little books called "Minor Prophets." They are "minor" in their length and in the rating of their authors as compared with such "major prophets"—Isaiah, Jeremiah, and Daniel. Although minor in the limits of three chapters only, and in the comparative obscurity of the author, the prophecies of Joel are messages of major import. The exact time this prophet lived in the two hundred years of the second period of decline and revival in the history of Judah's kings is of minor import; but it is of major significance that Joel influenced in part the reformation under Hezekiah and inspired great leaders even down to St. Peter. The latter quoted extensively from this prophet in the great speech at Pentecost, when the church was Spirit-filled.

This little book is in two parts: first, statements and appeals of the prophet; then promises of Jehovah. The background was a plague of locusts that came as a devastating "army" for several successive years, and with them a burning drought. The havoc to vegetation, beasts, and men was so great that the prophet called upon all to pray for deliverance and also to repent and seek salvation from their chastising sins. Graphically does Joel picture the locusts as a conquering army. Literally and yet poetically, symbolically, does he depict them as chastening instruments of Jehovah, destroying all things in their path. They are the prefiguration of God's final judgment. In foretelling the latter, Jesus gives Joel's sign of the darkening of the sun—as did the swarms of locusts (Joel 2: 10)—preceding the coming of "the day of the Lord."

When Jehovah answers their prayers, He assures the suppliants of the restoration of their fields from the ravages of the destroyer. Thereby is prefigured the ultimate triumph of His Kingdom. "Blow ye the trumpet in Zion, and sound an alarm," the prophet warns; "for the day of Jehovah cometh—a day of darkness and gloominess" (2: 1, 2). Later, he calls out, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the assembly." *Invocavit!* the true Israel shall call upon Me, Who only can save! The trumpet of God and the bells of Christendom call us into "solemn assembly" to "sanctify" this Lenten feast. "Even now, saith Jehovah, turn ye unto me with all your heart. . . . For he is gracious and merciful" (2: 12-16). This is the prelude, the condition, to the grand climax of Joel's message, voicing God's promise: "And it shall come to pass afterward, that I will pour out my Spirit."

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

WE and our professional brethren are grateful to the Rev. Walter Krumwiede of Rochester, N. Y., for a clipping from a secular journal which consists of a cartoon and three paragraphs of reading matter with the subject for both, "A clergyman's work is never done." Whoever composed the text could well have been a minister's son or daughter: there is evidence of close contacts with that routine of life in a parsonage, which consists of pastoral work and ministrations in the sanctuary.

The first is largely performed through visiting people in their homes or by receiving such as desire personal conferences in the clergyman's study. In our seminary days the teacher of pastoral theology indicated the division of labor by the exhortation to his students: "Lock yourself in your study in the forenoon and out of it in the afternoon."

Some church councils, perhaps sensing the possible neglect of visits that result in a personal acquaintance with the members of a congregation, have stipulated in the call issued a minister that he would be expected to visit every home in his parish at least once each year. Illness and other occasions of need for spiritual counseling were deemed additional. Sick visiting and administration of the sacrament of the altar to old people and to invalids are so obviously a clergyman's first pastoral duty as to need no direct mention.

In 1942

The Lutheran pastor of the current year has much the same general conception of his work as was current half a century ago. It is modified somewhat by the conditions of this day. The automobile does for the parson's flock what it has done for the physician's clientage and the merchant's patrons—enlarged the area in which his parishioners live. He meets the situation by using the same vehicle. What can be done in an afternoon and evening by rapid transportation would make the circuit rider of Father Heyer's day doubt the evidence of his eyes and ears. He of later "horse and buggy days" (our own first period) would take his hat off to his successor's parish mileage. And really, the 1942 parson (who takes his calling seriously) does a far better job of visitation than did those of us whose ordination occurred in the 1880's and 1890's.

Marvelously the minister's "between Sunday" activities employ also ingenious mechanical instruments of communication to a degree worthy of sincere admiration. Typewriter, mimeograph, and printing machinery enable, with some help from Uncle Sam's gray-clad letter carriers, most of our clergymen to announce Lenten services, beginning today (Ash Wednesday) and continuing until Easter, to every household at all within the zone of his congregation's ministry. Some of these bulletins are truly elaborate and impressive. (Some of them are *not*.)

To the extent that our contacts permit comparisons, we deem the sanctuary and pulpit activities of the minister at least less numerous than they were half a century ago. Then no clergyman in active service thought of having fewer than two services with sermons each Sunday, and usually a Sunday school class called on him

for an additional period of teaching. At most funerals a discourse of fifteen minutes or more was expected, and at many auxiliary gatherings it was his duty to be present and "have something to say." In some of the "charges" where several congregations had one clergyman in common, the occasional discourses (the name given to the sermons at funerals and at special meetings) numbered several each week.

We have no facts on the basis of which to compare the preaching of former decades with that now heard in Lutheran pulpits. We have what might be classed as a reasonable conclusion that it is superior to that of the fathers. Certainly most pulpit discourses are shorter than "of yore," and any preacher will admit, if cornered, that more preparation, clearer analysis, and greater positiveness of delivery characterize a twenty- or twenty-five-minute sermon than the same ideas spread thinly over three-quarters of an hour would require.

Are the clergymen of today entitled to the observation quoted—"A clergyman's work is never done"? The conscientious, studious, friendly minister expects to be on call at all times, day or night, weekdays and Sundays, for occasions of joy or grief. His work is never done.

Then one discerns that other small but nevertheless existent group of whom also it can be said their work is never done. Why is this true? The answer is, they do not start its performance.

POWER TO SEE AFAR

Most of us have heard or read the English writer Carlyle's definition of genius. Our dictionary of quotations reports his words: "Genius is the transcendent capacity for taking trouble." These words were recalled in connection with recent reading about General Washington and his contributions to America's establishment as a nation.

We suggest that a quality of character—difficult to describe but always discernible—was his ability to visualize attributes of his fellow men not at first seen by his contemporaries, but within the range of their discovery if someone gifted with this genius directs them. Such an attribute is a gift of God, whereby leadership appears at critical moments in the affairs of men. It is "something extra"—beyond the usual capacities of mind and heart—yet not independent of talent for organization, or management, or inspiration of one's contemporaries. It is beyond analysis, because only the possessor of genius has the capacity to explain its nature, and he needs no analysis of what is his.

In Washington there was this attribute of genius to a high degree. It sustained him in his moods of greatest discouragement. It was not military, though he was a master of the strategy required to defeat a powerful antagonist with few resources. But he sensed the fact that he was engaged in winning a human right that was due his fellow countrymen, and his assurance was so definite as to enable him to inspire a similar confidence—a reliable morale—in the army and among the majority of the colonists.

It was to establish a form of government that led to the appearance of Washington on the field of international affairs when the time arrived to set up our civil

institutions. His genius gave him the vision of what people can do for themselves when they receive and exercise their powers. The democracy for which he and his contemporaries contended, whose balanced powers of legislation, administration, and justice have proved superior to any form of government elsewhere existent, has qualities entitling it to our defense when it is under attack by totalitarian foes.

\$15,000 FOR WAR PRISONERS

A FEW days ago the secretary of the National Lutheran Council sent to the journals of the churches constituting that agency an item additional to those that were given in the Council's budget and explained in the executive director's annual report. The essential fact in the communication was the insertion of an announcement among the objectives of the next appeal and placing in the official budget the line:

\$15,000 for Work among Prisoners of War

Back of this line, if your imagination is active, you will picture a phase of the first World War that is rarely given consideration. You will think of the tens of thousands of soldiers and sailors whom the conflicts made "prisoners of war." They did not thereby become criminals; and in so far as we have a description of their lot during months and years before the end of the war, no "cruelties" were applied by their captors. In fact, among the few "rules of war" which were given regard by all the combatants was an agreement entered into at Geneva prior to 1914 which applied to the provisions for prisoners of war. The objective of this agreement was to avoid adding punishment to confinement after capture.

But no form of rationing and no assignments of shelter and clothing could remove barbed-wire fencing of prison camps, armed sentries always on duty to prevent escape, and rules by which captives could be restrained from mass and individual outbreaks and violence upon their captors. The result upon the prisoners was monotony: the sameness due to the ironclad obedience to routine. But that sort of monotony most readily leads to those states of mind and soul that breed homesickness, melancholia, despair, and reckless conduct.

Music, Books and Games

Prior to 1914, the International Y. M. C. A. had developed the organization and won the confidence that enabled work among prisoners of war to be undertaken. John R. Mott was at the head of the groups. (It was a luncheon address he delivered at Pittsburgh to the National Lutheran Council that led to the precise resolution announced above.) He obtained permission to visit the camps where prisoners of war were fighting, not their foes, but their own degeneration. At his call money was made available—tens of thousands of dollars were invested for the mechanisms of intellectual and spiritual employment.

Dr. Mott gives first place to music as the foe of bitter melancholy. He gives one the impression that a band is a vitamin. A chorus is an invigorator of the human "soul of life." Music and musical instruments were provided; song leaders volunteered.

Books were gathered and circulated. Study groups were arranged. Said Dr. Mott: "Among the prisoners of war one finds authorities in every field of intellectual endeavor. Many of them were schoolmen of high repute.

They were apt to teach, and men broke habits of brooding by becoming pupils of these leaders of thought.

And for the more physical demands of the prisoners there were regulated sports and groups who "learned trades," or at least improved in craftsmanship. Suicides decreased in number, patience replaced reckless resistance to routine, and not a few men added to the stature of their characters by virtue of this "war work among war's prisoners."

The number of captives already in camps in Europe is stated to be millions, and more will be added. Our own fellow believers and our fellow nationals, Canadians and U. S., are among them. Certainly we Lutherans will "want to do our bit" to enable those who are prisoners of war to endure their captivity with a minimum of spiritual, mental, and physical deterioration: "I was in prison, and ye visited me," our Lord said.

CHIEF WOMEN IN CONFERENCE

(Continued from page 8)

we realize that for the present some of the money will have to be kept in a reserve in this country until some way will be opened to get it to countries such as China and Japan. Confidence prevailed that the Church of Christ will continue to carry on in these lands.

Hearing that the India Love Gift had totaled over \$69,000 and realizing that this was over and above the budget for a two-year period, the hope is well founded that regular budget gifts may show a fine increase during the remaining seventeen months of the triennium.

Remember the Budget

Mrs. O. A. Sardeson appointed Mrs. W. Wilbur Klover, Mrs. C. Franklin Koch and Mrs. N. K. Feddersen as a Findings Committee for the conference. The following conclusions were brought in at the close of the meeting:

1. Now more than ever the world needs love. The Women's Missionary Society must be a channel through which God's love can flow to all mankind.

2. In promoting the work of the Women's Missionary Society the rest of the triennium, we stress the two-fold objective which comes to us through the Executive Board:

a. That we expend definite efforts toward deepening the spiritual life, increasing the missionary education and promoting the missionary program among the women of the church.

b. That as a financial special we emphasize the general budget in order that our present work may be maintained and emergency needs met.

3. In view of the fact that only 14.5 per cent of the women of the U. L. C. A. over twenty years of age are in the Women's Missionary Society, we strive for a substantial increase in membership, working through our promotion and extension departments, promoting the organization of new societies throughout the churches, and extending our activity in the local congregation through intensive personal work.

4. Today, the church needs lives filled with the power of Jesus Christ, giving greater sacrificial service in order that the bonds of Christian fellowship may grow and be strengthened throughout the world, and a basis for Christian peace established.

Lines of Conflict Drawn

Jesus Confronts Jewish Leaders With Conditions of
Messianic Fulfillment

By NATHAN R. MELHORN

Matthew 22: 41—23: 11. The Sunday School Lesson for March 1

For Sunday, March 1, the portion of the Scripture which is set for study in the senior departments of our Sunday schools is taken from the twenty-second chapter of St. Matthew's Gospel, the forty-first verse, to the eleventh verse of the twenty-third chapter. The setting, however, of these verses requires the reader to begin in the twenty-first chapter, the first portion of which is familiar because it is the Gospel lesson for Palm Sunday (Matthew 21: 1-9). Following the description of this "public entry" is the report concerning the cleansing of the Temple, which was studied last Sunday. It is at the twenty-third verse of this twenty-first chapter of Matthew's Gospel that the direct, personal and controversial contacts of Jesus with the authorities of the Temple are recorded.

The conflict between Him and them was bound to come. On the part of Jesus its postponement was due to the fact that the ministry of Jesus was largely in portions of Palestine other than Jerusalem. His favorite places of teaching were the synagogues and not the plaza of the Temple. Thus it happened that while he no doubt went to Jerusalem for the feast of the Passover, a clash between Him and the Temple authorities only occurred when the people's valuation of Him could no longer be overlooked by the dynasty of Annas, Caiaphas, and the lesser authorities of the times

The Temple the Place

The discussion which Matthew records took place in the Temple to which Jesus had come, following His act of cleansing the courts of the money-changers. One reads: "The chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" Jesus, knowing that the questions were asked in order to form a basis of lodging their accusations against Him and not in order to obtain the information which the questions implied, responded by indirection with another question. He asked them concerning the baptism of John, whom the people esteemed as a prophet. They hesitated to answer because of their fear of the people.

Then our Lord by a parable approached more closely the attitude which the Jewish leaders had assumed

toward His messiahship. He gave them the illustration of the two sons, one of whom obeyed a command to go to work after having refused compliance with the father's request. The other promised to go but went not. The obvious application of the latter was to the Jewish leaders, and Jesus made this very obvious when He said to this group of priests and elders: "The publicans and the harlots go into the kingdom of God before you."

Even more direct was the parable following in which Jesus, under the allegory of keepers of the vineyard, indicated what would occur to Him in a short while by stating the action of the husbandmen against the son of the householder: "They caught him, and cast him out of the vineyard, and slew him."

What began in these questions was continued at a later period—we infer, upon the next day. First were the questions which were asked by the Pharisees, and among these is one which articulates with the party favoring Roman domination (Herodians they were called): "Is it lawful to give tribute unto Caesar?"

Following this inquiry, the Sadducees' doubt of the resurrection is revealed by a query concerning the wife who, after successive widowhoods with seven brethren, became herself eligible to participation in the resurrection. The query was, "Whose wife shall she be of the seven?" The direct charge of ignorance of the Scripture was laid against the Sadducees, and by the same indictment, a distinction between the present earthly regime and that which will obtain following the resurrection was revealed. Jesus told the Sadducees, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

The Law's Essence

Still another query is recorded by Matthew. This time the questioner is classified as a lawyer and a member of the party of the Pharisees. He gave occasion for Jesus to state the first and

second commandments of the kingdom of God. Only after these queries had been faced and response made to them, did Jesus go back to the question which had been under discussion at the first contact with the chief priests and elders with Himself: "What think ye of Christ? whose son is he?" It was after the failure of these leaders to give a correct and adequate response to His queries that Jesus "spoke to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."

Principles and Executives

One reads with the utmost interest the distinction which is here made between the requirements vested in authority and the obligation to follow those "in the seats of the mighty." A careful reading of what our Lord said in this connection, complemented by what Paul has written concerning the authority of the state, indicates that there is a distinction between the obligation which we owe to civic and ecclesiastical principles and to the persons exercising authority.

In modern times, doubtless the most terrifying illustration of what Jesus was indicating to the people, as He taught them relative to their chief priests and elders, is the situation which existed in the church of Russia prior to the revolution of 1917. Nothing more elaborate or stately or externally congruous in worship had been developed than the ecclesiastical ceremonies which existed and were practiced in the church of Russia. There seems, however, to be no doubt that they who administered prayer and supplication and self-sacrifice, were little less than conscious hypocrites. What they did, unfortunately, was followed by the people, and what they said and should have done ceased to receive performance.

The same can also be true in the realm of civic affairs. Time and again reform in government has not had as its objective the alteration of the system of laws but the displacement of those who were using the institutions of the state for their own benefit and for corrupt purposes. Finally the situation under examination calls for a proportionate valuation of principles and persons. They cannot be entirely separated. A church which proclaims its principles but does not obligate itself to act in accordance with them speedily becomes the empty shell; the soul and life have departed. Similarly, groups who have no principles on which to base their manner of life and their claims for support do not long continue.

DAILY BIBLE READINGS

February 23-March 1

M. The Suffering Servant. Isaiah 53: 1-12.
T. God's Message Rejected. Jeremiah 25: 1-7.
W. His Own Received Him Not. John 1: 1-11.
Th. Rebellion Against Jesus. John 7: 37-52.
F. The Wicked Husbandmen. Mark 12: 1-12.
Sat. The Stone Rejected. Matthew 21: 42-46.
S. Desolation Follows Rejection. Jer. 25: 8-11.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

American Missions

John 1: 35-49

OUR Scripture lesson is sometimes called the finding passage. Andrew finds his brother Simon Peter, Jesus finds Philip, and Philip finds Nathanael. This is the graceful method of the Gospel. The very heart of Christianity is the grace of God searching out the sinner. Jesus devoted His three years of ministry to the search. He must needs go to Samaria in order to rest a bit on a well curb at Sychar and there win a sinful woman and her friends to His way. He must lose a night's sleep talking things through with Nicodemus, the learned Pharisee. He must risk His reputation by dining with Zaccheus, the rich and despised taxgatherer. In the very shadow of the cross He found time to call a rich young man to discipleship.

The story of the church of the apostles begins in Acts but does not end there. Humble Christian people followed in the train of Paul and the apostles, daily winning their friends to Christ. This is the way of growth in the church. No church will share the spirit of Christ that makes no challenging call to the unsaved. No Christian will ever play his destined part in the extension of the Kingdom until he dedicates himself to finding the lost.

Personalizing Missions

We often speak of prospects for the church. It may be a good word to use, but it really belongs to the business of salesmanship. They are persons for whom the church has responsibility.

In the same general way we speak of the planting of churches through the Board of American Missions. We think of the building of churches, of equipment, of services and church school sessions, of financial reports, of machinery of organization, and usually forget the mission of such a church to the individual. Each child, found by Christ through one mission congregation, is more important than all the general statistics by which we are accustomed to measure success.

If we say that more than one-half of the population of America is outside the church and that two-thirds of the children of America are outside the church schools we are properly shocked. What if we could break down these generalities into the terms of persons, of souls? Here are men and women and children meeting the issues of life in these confusing times without God.

Death enters their homes, where there is no consolation. Trials, misfortunes and disappointments come to them and they have no refuge. Temptations try them and they have no divine power by which to resist. Their hearts are restless with the sense of sin, and they neither understand their own dissatisfaction nor do they know where to find peace.

American Missions become vital to us just as soon as we can visualize the persons who are spiritually served by them. Nearly 600 missionaries are busy every day, every hour, under the direction of the Board of American Missions, in all types of communities and among all kinds of people. They are the Andrews and the Philips. Their missions grow in proportion to their ability to enlist their members in the same kind of personal work that the apostles practiced. So is the mission pastor's influence doubled and redoubled as new members are won into the fellowship of the church.

A quotation from the *Pastor's Plan Book* for 1942 offers a clear picture of the qualities necessary in the home missionary of today: "The Home Mission enterprise demands apostles, not reporters; men of convictions, not echoes; original witnesses, not men who can shift and state the judgments of others; heroes by the compulsions of the soul, not straws floating on the stream of current opinion. The primary problem confronting Home Missions today is in the realm of dynamics, rather than in the realm of mechanics."

This is the spirit in which work is done by our Board missionaries. They enter communities as ambassadors of the King. They enter homes; they counsel, warn, teach, comfort, encourage, inspire, and befriend. Like their Master, they "go about doing good." It is a person-to-person business. With a small group in the beginning, without the intricate machinery and the wide demands of larger parishes, these missionaries can give themselves to the Christian business of evangelism. How happy we should be to be permitted to share in their soul-saving service through our gifts and prayers.

Strategic

All missions are strategic in these times. The hope of the world is Christ. Armistice can be secured through victory at arms, but peace must come permanently only through the practice of the principles of Jesus Christ. The church holds the key to the future of the world.

We believe that America is on the way to take a deciding place in the organization of a new world. Isolationism has failed. Indeed there can be no such thing in our closely-knit world. Will the influence of America be definitely Christian when our representatives sit at the post-war peace table? America must be more fully won to Christ if it is to think and act as a Christian nation when it shares the responsibility for the world of tomorrow.

This is the time for Christian advance. To concentrate all our energies on armies and armaments may insure victory, only to be followed by defeat. The world did put its faith in machinery and failed to build character to master them. The industrial organization in the nations of the world was developed with little or no regard for soul values. This has been largely true in America, too. If the world has run amuck, it might have been expected. It was no more fit to fly airplanes than a four-year-old boy is prepared to manage a sharp butcher knife. There was no spiritual growth to compare with the mechanical development. The world is like a man with adult physical powers and a childish mind.

Apt in Character Building

The one institution that specializes in the building of character is the church. It alone has the secret of character. It has the character ideal in Christ and more, the power in Christ to live it. To achieve victory is one thing. To deserve victory is another. Can God venture the future of the world in the hands of the Allies? We are certain that the Axis powers under their present leadership would never build a decent world. Racial pride, the worship of material power, and the spirit of hate can never create a peaceful world community. But are we ready for victory? Can God trust us to translate in the terms of international relationships the spirit of the Gospel?

Now is the time when the forces of irreligion in America must be met and conquered. The future of the world depends on the character of America. With all our giving and all our paying of taxes in one form or another, we must not fail to support American Missions. It was important that the church be planted in the days of Muhlenberg or Heyer. It is vastly more important today.

* * * *

To LEADERS: Topic date, March 1. Next topic, *Personal Ambition or Human Need*.

BOOK REVIEWS

WERE YOU THERE?

By Paul Zeller Strodach. United Lutheran Publication House, Philadelphia, Pa. 1942. Price, \$1.50.

This latest volume by Dr. Strodach has been declared to be the best book among all the author has written.

While it is suitable reading at any time, its make-up shows reference primarily to the Lenten season's reading. Its fifty chapters can be perused day by day from Quinquagesima Sunday to Easter, each being in itself a complete devotion, consisting of an introductory portion, a Scripture selection, a brief dissertation, and suitable collects.

As a writer of devotional literature, few authors have the qualifications of Dr. Strodach. He focused interest upon this class of books prior to his ordination in 1899, and he has maintained contacts ever since. As a member of the Common Service Book Committee for more than a quarter of a century, he sat among the authorities in liturgics and hymnology. In addition, requests for information addressed to him have led to contacts with many sources of germane information.

But while these qualifications were employed in writing this book, *Were You There?* they would not of themselves be adequate for handling a series of chapters for which the most intimate human experiences furnished the data. The writer himself describes the composition as "a holy adventure," "a journey with the folk who traveled with Him." In the table of contents, nearly all chapter titles contain the names of persons. The Twelve, To Every Man, Bartimaeus, The Merchants in the Temple, Claudia Procula, Pilate's Wife, are some of them. And the triangle of personnel is completed only when the personality of Jesus and the reader are articulated.

It took some courage to embark on so unique an adventure, which demanded meticulous regard for details in the narratives of the Gospels, a genius for meditative consideration of the knowledge conveyed by inspired companions of our Lord in New Testament writings, and unflinching reverence for both the acts of divine propitiation and their several and cumulative influence upon the reader's heart and soul.

To express the opinion that Dr. Strodach succeeded in this task represents in the reviewer's mind a high commendation of the volume. It calls, too, for a caution to the reader. He must accept the author's approach to the subject chosen for the book.

NATHAN R. MELHORN.

FIRE UPON THE EARTH

By Bernard Christensen. Lutheran Free Church Publishing Company, Minneapolis, Minn. Pages 256. Price, \$1.50.

Dr. Christensen is president of Augsburg College and Seminary in Minneapolis, institutions of the Lutheran Free Church, a group of Norwegian Lutherans—free because not controlled by the state. The ancestry came from the Norwegians who broke away from the state church in Norway but remain distinctively Lutheran.

Dr. Christensen presents the Gospel here in fresh and very stimulating style. There are eight chapters, in which he covers without any of the dryness so often associated with theology and in compelling and modern English, the whole field of Christian faith. He begins with the new birth in the Spirit, and his whole book is dominated by the Fire of the Spirit. Then he considers the Word of God, the establishment of Faith through the Sacraments, the fellowship of believers—the Church, the flaming witnesses of the true Gospel, Homes where the Fire of true Christian Faith and love burns, the meaning of the Cross, especially in the lives of Christians, offerings burning in love to God and men, and the assurance of Victory—not in arms but in heaven already begun and experienced in our lives. There is more fire in the book than in its title or in its flaming jacket.

C. P. HARRY.

CHRISTIAN TRUTH IN HISTORY

By Hugh Miller. Harper & Brother, New York. Pages 236. Price, \$2.50.

We do not read a book simply to agree or disagree with the opinions therein expressed. That were to confess before we open the book that there is not room in our minds for further knowledge. We read—or should read—a book as an adventure, welcoming each new surprise of truth, regretting the infelicities of error. We have had a pleasant and profitable adventure with this book.

The author is a professor of philosophy, but his interest here is historical. He tells us what he has found in what we call this Christian era, but he tells it as a philosopher. He sees in history "a slow and painful evolution," . . . but "one of redemption, of atonement." Whence came the endurance, the sacrificial love, the "dangerous concern for humanity"? It came from Jesus Christ. "The New Testament is the impress of

Jesus Christ upon this still pagan world." "The miracle was Christ Himself." "As historians we can perceive that Western institutions grew out of a religious conception of life"—the conception of life which we have learned from Christ. "As men of purpose and action we may turn from the past to the future, and decide that Christian truth shall still survive, still liberate the energies of mankind. But we must first learn to identify ourselves again with the religious force that molded our civilization and empowered its progress."

Those sentences from the book fairly give us its theme. We do not know what the author's confessional position is—it is probably not our own—but he has given us a good apologetic of the Christian religion in its relation to history in its broad relations and buttressed it with clear and incisive thinking. Jesus was God in human history. "It is hard for us to ascertain how far Jesus proceeded to the assertion of His identity with God, nor can we see how, until He had consummated His devotion to the divine will in His final sacrifice, He could have made that assertion. The apotheosis of Jesus was completed in the crucifixion, until which time it remained a possibility not yet actualized." This experience of Jesus will be reproduced in the experience of the Christian society of the future, and that will be the salvation of our troubled world.

HERBERT C. ALLEMAN.

WEST CHINA AND THE BURMA ROAD

By H. Daniel Friberg. Augsburg Publishing House, Minneapolis, Minn. 1941. Pages 174. Price, 50 cents.

Mr. Friberg, a missionary of the Augustana Synod who has returned from North China, has given us in this book a brief but very clear and interesting description of the geography and ethnology of China, and particularly of the four provinces of "West China."

The twenty-four pages of illustrations precede the written portion of the book. Full notes about the pictures furnish a clear understanding of many phases of Chinese life.

The main portion of the book describes his journey through the provinces and over the Burma Road. He notes the work being done by various missions in these provinces, and especially Lutheran work, where it has been established with evaluation of the effectiveness of what has been undertaken. West China is now "Free" China and the center of genuine Chinese activity and culture.

A feature of the book is the maps.

C. P. HARRY.

OPEN LETTERS

HAS THE CHURCH PRAYED?

Needed "Laborers for the Harvest" Invite Response to Our Lord's Command

REPORTS are current these days that our Church is short of preachers. The Board of American Missions reports more than fifty vacancies in mission congregations. The immediate cause is that many pastors have been called as army and navy chaplains and service pastors. The fundamental cause is that not enough young men are offering themselves for the Christian ministry. Vacancies are always costly to the Church. Both attendance and contributions decline very rapidly when there is no pastor. Our Lord doubtless had this in mind when He told His disciples just what they should do when there was a shortage of preachers. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Has the Church followed His advice? Have we really prayed for preachers? If we have not prayed as individuals, as congregations, as a Church, let us not complain about the shortage.

Let the Board of American Missions and our synods prepare and distribute for continued use at our chief services, collects for men for the ministry. If our whole Church will pray fervently the prayer which our Lord enjoined us to pray, the Father will hear and answer.

J. K. JENSEN.

YEAR BOOK THE ANSWER

Dear LUTHERAN:

If Mrs. Edna M. Hornburg (January 28 issue) would have taken along a copy of the U. L. C. Year Book, she would have known where the U. L. C. churches were located. For a number of years the Year Book has gone along with our route maps on our vacation travels, and we have the wanted information in locating a church for worship on Sunday.

H. U. SYKES.

Dear LUTHERAN:

Would like to recommend the Year Book of the U. L. C. A. to bewildered Open Letter writer and traveler, E. M. Hornburg (LUTHERAN, January 28, 1942). The names, locations, and much interesting information about all the churches of the U. L. C. A. are inscribed therein. The book is of a size that will easily fit in the glove compartment of the car or seat pocket, or overnight bag, and even some of the women's purses I have seen. Price not prohibitive. Would suggest that the Publication House advertise said book as indispensable companion for all Lu-

theran travelers. May each Sunday of a trip be remembered for worship fellowship at a sister U. L. C. A. congregation.

GARRETT F. GENZLER.

Dear LUTHERAN:

IN THE LUTHERAN under date of January 28, page 23, we noticed an article, "Why Not the Synod?" In this article the writer states that on their trip through the Northwest they found it difficult to locate our U. L. C. A. churches; because the name of the synod did not appear on the bulletin boards in front of the churches.

We agree with her that it would be a fine thing to have the name of the synod on the bulletin board. It would be a great aid to tourists and the traveling public.

We have traveled some each year for

the last twenty-five years. This year we had an auto trip through the southwestern states, then up the west coast and into Canada as far as Lake Louise, and returned to Ohio. We have met the same difficulty, because we always try to find our church, if we can.

But we now have a plan that we have been using the last few years. We take our U. L. C. A. Year Book along and this gives us all the information we need in locating our churches in the different cities, and we can have our information before we arrive, with the exception of looking up the location; which also appears in the Year Book.

This often leads us into a mission church. They seem to appreciate our presence, and we profit also. We appreciate our well-organized church at home when we arrive.

The Year Book also has much more valuable information. We suggest that you give this plan a trial.

MRS. WM. J. RUMMEL.



RECORDINGS of THE SERVICE

A set of four phonograph records presenting an ideal interpretation of the SERVICE in all details—music and liturgy—except the sermon. These recordings were prepared under the auspices of the Common Service Book Committee and the Committee on Church Music. The records are ten inches in diameter with playing surface on both sides. The Set of Four Records, with Album, \$3.50.

New Phonograph Recordings of Religious Themes

Prepared Especially for the Christian Home

A new series of recordings produced by RCA-Victor under the auspices of the Board of Christian Education of one of the major denominations.

SLEEPY-TIME SONGS

Intended for the Church School Nursery Department or the home with small children. A real opportunity for the home where proper religious emphasis is wanted.

A set of three ten-inch double-faced Bluebird records.

Snuggle Down Lullaby
What Is God Like

Lullaby of the Little Ones
I Took a Walk in the Woods

Songs of Growing Things
Children of America

Complete Set (available in set only), \$1.10

THE BIBLE SPEAKS

A series of four double-faced 12 inch records for the whole family in the home, the young people's organizations, also for Home Departments, and for use with shut-ins, in hospitals, etc.

SERIES I

The Word of God
A Savior Is Born

The Prodigal Son
The Good Samaritan

SERIES II

The Sermon on the Mount
Christ Is Risen

Comfort Counsel
and Good Cheer
The Shepherd Psalm

Complete Set—four 12 inch records, \$2.00
Choice of either series 1.25

By Mail, 25 cents additional.

The United Lutheran Publication House

Thirteenth and Spruce Streets
Chicago

Columbia

Philadelphia, Pa.
Pittsburgh

Out They Go—

By Executive Secretary S. WHITE RHYNE

1228 Spruce Street is known to almost every member of the United Lutheran Church in America. The headquarters of the Board of Publication, the Women's Missionary Society, the Luther League, the Board of Ministerial Pensions and Relief, the Secretary of Promotion, **THE LUTHERAN**, the Ministerium of Pennsylvania, and the Home Mission Superintendent of the Central Pennsylvania Synod are located there. Many of the letters written by members of the Church about church matters are thus addressed.

1228 Spruce Street is also the headquarters of the Parish and Church School Board. Out of its doors go the Board's field workers right into the congregations to help the congregations' workers in their teaching activities. The Board believes that there is no better way to help the congregations and their workers than to have its representatives sit down with the local workers and help them.

The field workers of the Board explain how to use the literature that the Board prepares; offer improved methods of teaching children, young people, and adults; suggest leadership education programs; guide parents in their teaching responsibilities; help pastors in their catechetical work in outlining their total educational program; and propose ways of improving educational buildings, rooms, and equipment.

At midnight December 31, 1941, the first year of the new field work policy of the Parish and Church School Board was completed. Records show that a systematic visitation had been made throughout every synod in the Church except one.

In these meetings 5,721 congregations (counting duplications) were represented with 62,414 workers. Never before has the Board rendered such a service to the congregations. Letters from north, east, south, and west have been received commending the new

plan and the work of these field representatives.

Listed below according to synods and other groups the members of the staff of the Board made the following actual contacts through visitation:

California	9
Canada	34
Central Pennsylvania	64
Florida	10
Georgia-Alabama	21
Icelandic	3
Illinois	43
Indiana	29
Iowa	20
Kansas	6
Kentucky-Tennessee	19
Manitoba	33
Maryland	15
Michigan	25
Midwest	14
Ministerium of Pennsylvania	89
Mississippi	9
Nebraska	33
New York	59
North Carolina	54
Northwest	44
Ohio	70
Pacific	10
Pittsburgh	48
Rocky Mountain	2
Slovak Zion	1
South Carolina	37
Texas	2
Virginia	28
Wartburg	11
West Virginia	17
American Lutheran Church	4
Danish Lutheran Church	1
Augustana Synod	2
Missouri Synod	3
Norwegian Lutheran Church	4
Presbyterian Church of Canada	2
Interdenominational	35
Total	910

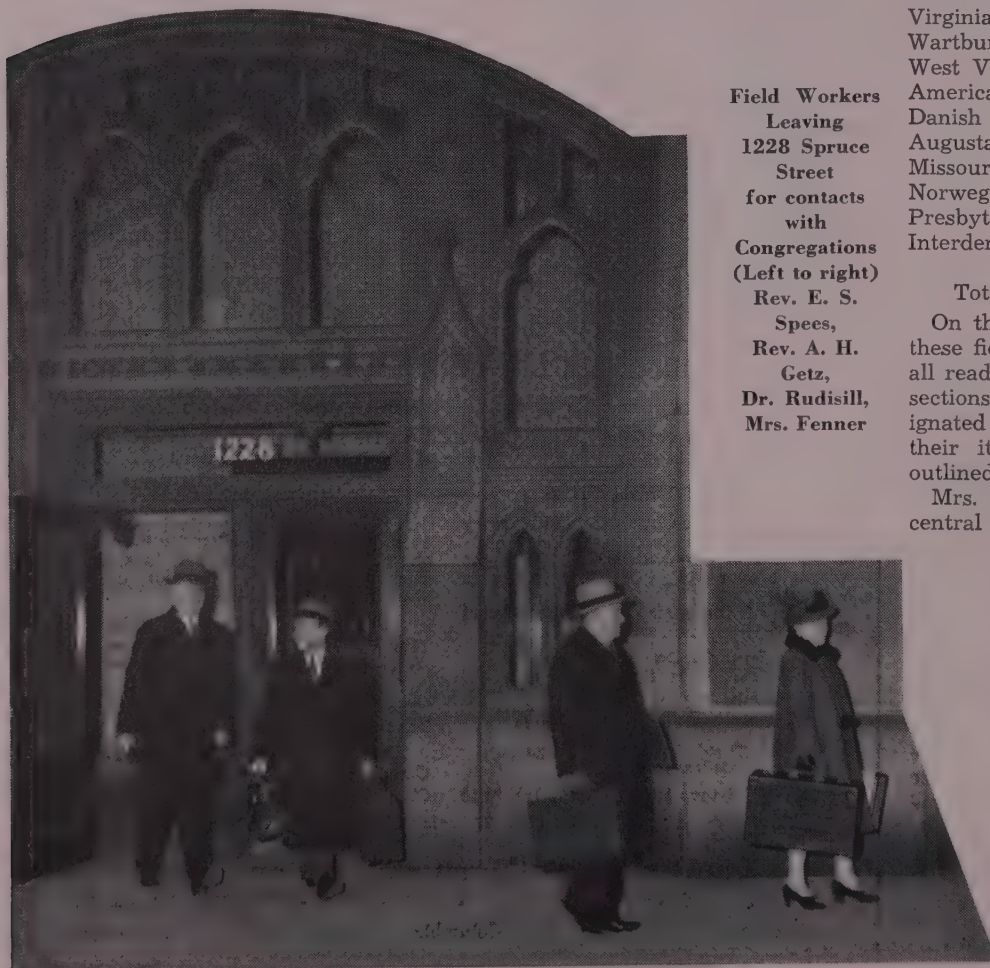
On the morning of January 1, 1942, these field workers of the Board were all ready to begin another year. Their sections of the Church had been designated and informed, and many of their itineraries had been definitely outlined.

Mrs. Mabel Fenner will be in the central district promoting children's work (Illinois, Indiana, Michigan, Ohio, Pittsburgh, and Wartburg Synods).

The Rev. Erwin S. Spees will be in the western district promoting young people's work (California, Icelandic, Iowa, Kansas, Manitoba, Midwest, Nebraska, Northwest, Pacific, Rocky Mountain, and Texas Synods).

Dr. Earl S. Rudisill will be in the southern district promoting adult work (Florida, Georgia-Alabama, Kentucky-Tennessee, Maryland, Mis-

Field Workers
Leaving
1228 Spruce
Street
for contacts
with
Congregations
(Left to right)
Rev. E. S.
Spees,
Rev. A. H.
Getz,
Dr. Rudisill,
Mrs. Fenner



issippi, North Carolina, South Carolina, Virginia, and West Virginia Synods).

The Rev. Arthur H. Getz will be in the eastern district promoting leadership education (Canada, Central Pennsylvania, Ministerium of Pennsylvania, New York, Nova Scotia, and Slovak Zion Synods).

During 1942 it is hoped that every worker in every congregation in the United Lutheran Church in America may have an opportunity to meet with

some member of the Board's staff.

Contributing to the success of the past year and assuring an increased service during 1942 are the splendid co-operation of the committees on parish education and the officers of every synod of the Church, and the pastors and their workers in the congregations.

Out they go—these servants of the congregations. By bus, by car, by train, by plane. Out they go into conventions, conferences, institutes, schools, group meetings, homes, classes.

It Happened in Philadelphia

ANNIVERSARIES AND PASTORAL CHANGES AMONG LUTHERANS

By WILLIAM H. C. LAUER

A NEATLY printed folder containing the program of the *Lutheran Ministerial Association of Philadelphia and Vicinity* has just been issued by the Program Committee, consisting of Pastors Paul P. Huyett and Clarence W. Rhoda, and Drs. William C. Ney and T. Benton Peery. These meetings will be held in Room 825, Muhlenberg Building, the first and third Mondays of each month from February to June. The schedule of topics follows:

February 2—"Preaching in Our Time," by Ivan H. Hagedorn, S.T.D.

February 16—Lenten Meditation—"What Shall I Do With Jesus, Which Is Called Christ?" by Julius F. Seebach, D.D.

March 2—"How Does War Affect Our Congregations?" by the Rev. Clifford E. Hays.

March 16—"Parish Methods," by the Rev. Hugh E. Yost.

April 20—"Working With the Youth of Our Church," by the Rev. Frank H. Clutz.

May 4—"Christian Propaganda," by the Rev. G. Elson Ruff.

May 18—"What Place Does the City-wide Church Have in the General Program of the Church?" by Ross H. Stover, D.D.

Special Anniversaries

In recognition of twenty years of service at All Saints' Church, a testimonial banquet was tendered the Rev. and Mrs. O. J. Warnath Wednesday evening, January 14, in the parish house. The toastmaster was Mr. John P. Jordan. The invocation was offered by the Rev. Paul P. Huyett, pastor of Our Saviour Church. Two speakers were scheduled on the program of the evening, Dr. John W. Richards, St. Luke's Church, Philadelphia, and Dr. John L. Deaton, Christ Church, Baltimore, Md. A number of fine gifts were presented to Pastor and Mrs. Warnath

in token of the esteem in which they are held by the members of All Saints. During the twenty years as pastor of this congregation Mr. Warnath performed 320 infant baptisms, officiated at 170 marriages, conducted 260 funerals, and received into membership 696 persons. The indebtedness has been reduced from \$27,800 to \$7,350.

The tenth anniversary of the pastorate of the Rev. Earl F. Rahn at the Church of the Incarnation was observed February 1 with three special services. At the Sunday school an address was made by Russel D. Snyder, D.D., of the Philadelphia Seminary, a former pastor. At the morning church service the guest preacher was Frederick R. Knubel, D.D., of Rochester, N. Y., and at the 4.30 P. M. Vesper Service the president of the Ministerium of Pennsylvania delivered the sermon and greetings were brought by the Rev. Bela Shetlock, president of the Philadelphia Conference.

Pastoral Changes

The Rev. Charles P. Cressman, who served as pastor of St. James Church, Lebanon, Pa., from the time of his ordination in 1938, is now laboring in the Philadelphia field at the Church of the Redemption, Rhawnhurst. He was installed by the officers of synod and conference. Mr. Cressman is the third pastor of Redemption Church, having succeeded the Rev. Paul W. Dieckman, who accepted a call to Detroit, Mich. The congregation has remained a mission from the time of its inception in 1929, but has made progress during these years. The present confirmed membership is 259, the enrollment of the Sunday school 278.

The Rev. Richard C. Klick, pastor of Transfiguration Church, Pottstown, Pa., has accepted a call extended by Immanuel Church, 57th and Christian

Sts., Philadelphia, and took up his new duties in the latter part of February.

The Rev. Kurt H. Runze, formerly pastor of Christ Church, 26th and Columbia Ave., was installed February 1 as pastor of Bethanien Church, Roxborough.

The Rev. John M. Kleckner, who has served as pastor of Prince of Peace Church, Lawndale, for a number of years, recently resigned to become a chaplain in the United States Navy.

A Good Investment

When the Mission Board invested in a lot at 8th and Luzerne Streets, Philadelphia, thirty years ago, it made a good investment for the Lutheran Church, for St. Simeon's congregation, organized by Dr. U. S. G. Bertolet, has taken its place of leadership with other congregations in the city. From 66 charter members in 1912, it has consistently grown so that now its confirmed membership is 600. This congregation has not only maintained itself but has advanced despite the fact that the community is well churchled and no new building projects in home construction have been undertaken within the bounds of the parish in the last twenty-five years. At the annual congregational meeting it was decided fittingly to celebrate the thirtieth anniversary sometime in the spring. The Rev. William H. C. Lauer has served the congregation for twenty-two years.

Well-known Speakers on Sunday School Work

THE annual *Sunday School Convention of the Allentown Conference* will be held in Christ Church, Allentown, Pa., February 23. The program includes the names of the Rev. Henry C. Cornehlsen, Jr., Easton, Pa.; the Rev. E. Allan Chamberlin, Lebanon, Pa.; Dr. Harvey D. Hoover, Gettysburg Seminary; Dr. G. H. Bechtold, executive secretary of the Board of Inner Missions of the Ministerium of Pennsylvania; Mrs. W. Gordon Williams, president of the Women's Missionary Society of the synod; Dr. William C. Schaeffer, Allentown, Pa.; the Rev. Samuel E. Kidd, Easton, Pa.; the Rev. William J. Ducker, intermediate secretary of the Luther League of America; Sister Esther Bunge, parish worker of St. John's Church, Easton, Pa.; Mrs. Daniel Kistler, Coopersburg, Pa.; Miss Mabel Schuler, Christ Church, Allentown, Pa.; Mrs. Benjamin Lotz, Bethlehem, Pa.; Mrs. Owen T. Roth, Schoenersville, Pa.; the Rev. Israel A. S. Yost of the Hecktown Parish; the Rev. David F. Longacre, Boyertown, Pa., and the Hon. James F. Henninger of Allentown.

Midwest Miscellanies

RURAL CHURCH PROBLEMS UNDER DISCUSSION Progress in Institutions and Churches

By MARTIN SCHROEDER

THE second annual Rural Pastors' Conference at Kansas State College, Manhattan, Nebr., was held February 3 and 4. The Rev. G. K. Mykland, pastor of Scherer Memorial Church, Chapman, Kan., chairman of the synodical rural church committee, was the leading Lutheran representative on the program, and spoke on "The Church and the Extension Service." The Roman Catholic and other Protestant churches were also providing lecturers and leading in the discussion groups. Also, members of the faculty of the host institution, representatives of the U. S. Department of Agriculture and from the Farm Foundation assisted in the rich and varied program. Among the topics presented were: "A Community Program for the Rural Church," "The Rural Church and the Co-operative Movement," "The Rural Pastor and Community Welfare," "The Outlook for the Future," "Farm Tenure and the Public Interest," "Landless Farm People in the United States," and "What Can the Community Expect of Its Churches?" These and similar searching questions occupied the minds of the rural men and women at the conference, which was but one of about two score similar institutes held in various parts of the nation for the benefit of the church workers whose particular situations and problems are usually overlooked by the church itself, a deficiency which the state with its facilities gladly supplies.

The Rev. Victor Moeller, pastor of St. Peter and St. John Parish, north of Falls City, recently celebrated the tenth anniversary of entering this field. During these years many improvements in and about the church have been made, including new altar and pulpit, new bell, and a sacristy annex, expressing through the new arrangement Lutheran usages. Pastor Moeller and his family have won in an unusual way the affection and love of his congregations, who in their remoteness from any town give to their church a very important place in their lives.

First Church, Tulsa, Okla., could be heard over the midwest area when their choir sang during the Christmas season portions of "The Messiah" over Station KVOO in a one-hour midnight broadcast. The Rev. George Whittecar is the pastor.

St. Paul's Congregation, Diller, Nebr., the Rev. Lorin J. Wolff pastor, have received pulpit and altar hangings from

Mr. and Mrs. Albert Kisling. The remainder, to complete the set for the entire church year, will be provided by the Ladies' Aid. One of the last jobs in connection with their moving the church to its new location was recently accomplished by plastering the basement. The whole interior has now that finished look which heretofore was lacking.

A Varied Career

The milestone of forty-five years in the ministry was recently observed by Dr. Ernest Walter of Immanuel Church, five miles south of Hastings, Nebr. A special service was held at which addresses on different aspects of Dr. Walter's services were given by Pastors Schuldt and Loeffler of Hastings, Pastor Peil of Blue Hill, and Pastor Roessner of Glenville. A well-filled church bore testimony to the esteem in which Dr. and Mrs. Walter are held in the community.

Dr. Walter began his work in 1896 at Clyde, Kan., where he served four congregations and preaching places. Later he was instrumental in founding other churches in the Midwest territory and pioneering in introducing the use of English into the regular services of the church. Twenty-four years of his ministry were spent as superintendent of Tabitha Orphanage and Home for the Aged at Lincoln, Nebr., which he brought from under an oppressive burden of debts. When he relinquished that work he was broken in health, few expecting his recovery. After he recuperated, however, he became pastor of Immanuel Church, which under his leadership has prospered in spite of drouth conditions which have prevailed during most of his pastorate. Economically hard pressed, his members have brought real sacrifices for local and missionary purposes, setting an example to many another better situated congregation. In his concluding remarks Dr. Walter, now seventy, expressed his gratitude to God for restoring him to health and for letting him continue in the work he loves, the care of immortal souls.

The Rev. and Mrs. A. B. J. Lentz of Christ Church, Cedar Creek, Nebr., are mourning the loss of their seven-year-old daughter, Anna Mae, who passed away a few days before Christmas as the result of a lingering ailment affecting the blood stream. Burial took place in St. John's Cemetery, Lanham, Kan., December 26. Last ministrations were

in charge of the Rev. Lorin J. Wolff of Diller, Nebr., and the Rev. O. K. Oehlke.

The annual tour of the Midland College A Cappella Choir has been called off for reasons of national defense, this to be in keeping with the accelerated educational program and the avoidance of "financial burdens not directly connected with national defense or the national morale."

Missions in Action

A group of eleven missionary-minded young women of Frieden's Church, Lincoln, Nebr., shortly before Christmas motored to Lindy, Nebr., to bring to this mission hundreds of pounds of clothing, sixty pounds of candy and cash donations. The 400-mile round trip was not only a mission of mercy but proved to be also a field and demonstration study of missions in action. The Rev. H. O. Rhode serves this field along with his duties as pastor of St. Mark's Church, Bloomfield. Dr. M. Koolen, pastor of Frieden's Church, was in charge of the project, for which the Lindy people were visibly thankful.

The Rev. O. K. Oehlke of St. John's Church, Lanham, Kan., reviewed at the annual congregational meeting with his people a rich program of activities during 1941. Apart from the fact that two state conventions, Luther League and Women's Missionary Society, had been entertained by this congregation, the members look back upon the building of the basement, purchase of a new oil furnace, installation of a memorial Hammond organ by the Duis family, altogether involving an expenditure of \$2,400, not counting the labor which was donated. In addition to this, the pastor's salary was increased 15 per cent. Regular church attendance nearly doubled during the year just closed.

Trailer for Superintendent

First Church, North Platte, Nebr., Dr. G. K. Rubrecht pastor, presented Tabitha Home for Christmas not only with the customary preserves and other foodstuffs, but also a trailer for Superintendent O. W. Ebricht's car, in which he could take the gifts home to Lincoln. From now on, the presence of the trailer on the superintendent's visits to congregations will mean a great convenience for speedy delivery of donations, a chore which in the past was more or less of a problem.

The Gretna-Papillion Parish near Omaha, the Rev. Paul Moessner pastor, concluded the year 1941 with great satisfaction as to their accomplishments. The church school enrollment increased 30 per cent and the attendance at the services showed an even better improvement. Likewise, the offerings were in excess of previous years. A

Hammond organ was dedicated, and both congregations installed new furnaces. The Gettna church school has been reorganized along modern lines and a cradle roll was started with 26 charter members. Pastor Moessner is excellently supported in his church

school work by the superintendent, Miss Tillie Krambeck, who, may it be remarked, does her work from a wheelchair to which she has been confined ever since she was six years of age. This shows again that a labor of love will find expression.

West Penn Conference

By PAUL LEVI FOULK

THE annual *Pre-Lenten Retreat* of the conference was held in the Gettysburg Seminary chapel February 17. The service was conducted by the officers of conference, the Rev. E. S. Falkenstein, the Rev. George D. Laird and the Rev. George H. Berkheimer, with the writer preaching the sermon. Dinner was served in the Refectory. The afternoon session featured studies on "The Cross," following the devotional service, conducted by the Rev. E. K. Helwig. The Rev. Harold J. Crouse spoke on "Redemption of the Individual"; the Rev. D. F. Putman on "The Redemption of Society"; the Rev. Paul Matchetzki, missionary from South America, on "The Redemption of the Church." John Aberly, D.D., closed the retreat with a prayer.

The new *St. Paul's Church, York*, was dedicated February 15 at 8.00 A. M. At eleven o'clock Chester S. Simonton, D.D., the new pastor, was installed; and in the evening the Rev. Irvin M. Lau was installed as assistant pastor. Dr. Simonton comes from Messiah Church, Harrisburg, after a long, successful ministry. As the pastor of the three merged congregations in York he will have abundant opportunity to continue his fine work. His assistant, formerly pastor of one of the merged congregations, who has been carrying on so nobly in the reconstruction period, will prove himself a good member of the ministerial staff of St. Paul's.

H. W. Bikle Dead

Henry Wolf Bikle, Esq., vice-president of the Pennsylvania Railroad, a native of Gettysburg, and a son of the late Dr. Philip M. Bikle, for many years professor of Latin at Gettysburg College, died suddenly at his home at Strafford, Pa. Mr. Bikle was a lawyer of national reputation, especially in the field of transportation and constitutional law. He was associated with the Pennsylvania Railroad for thirty-four years. In 1940 he was honored with the honorary degree of Doctor of Laws by the University of Pennsylvania, where for a number of years he had served as lecturer and professor in the law school. Gettysburg, his alma mater, in 1928, and Franklin and Marshall Col-

lege in 1937, also honored him with the same degree. Dr. Bikle is survived by his widow.

Mrs. Clinton E. Walter, widow of Dr. Clinton E. Walter, formerly a pastor in York, Pa., died January 27, at her home on Route 1, York. The funeral service was conducted by her pastor, the Rev. Irvin M. Lau, assistant pastor of St. Paul's Church. Interment was made in Prospect Hill Cemetery.

The *York Chapter of the Gettysburg College Women's League* met January 26 in Trinity Church, the Rev. Harold Crouse pastor, with the vice-president, Mrs. Carl R. Simon, presiding. A Civic Night program was presented with addresses by Miss Katharine Mundorf, Mrs. Martha Carey, and Miss Netta Ford. Mrs. Harold Crouse was in charge of devotions. Announcement was made that the A Cappella Choir of Gettysburg College will present a sacred concert in Zion Church the evening of February 26. The next meeting will be held in Advent Church, the Rev. Ralph W. Lind pastor, on the evening of February 23. Student Night will be observed at that time, with the program in charge of the Rev. Donald Heiges, secretary of the Student Christian Association.

The secretary of the West Penn Conference, the Rev. *George H. Berkheimer*, for the past six years pastor of the Ardentsville Parish, has been called to service in the army. Mr. Berkheimer is a second lieutenant in the infantry, having received his training while in college at Gettysburg. He will report to Camp Meade. Arrangements for supplying the two congregations of the parish during the absence of the pastor are not yet complete. Pastor Berkheimer reported for active duty February 5.

Youth Alert to Opportunity

January 20 the *York District Luther League* held a rally in Christ Church, York, with Miss Ruth Peeling, district missionary secretary in charge. Technicolor motion pictures of the life and people of India were shown by Dr. Edwin Thomas of Baltimore, secretary of the Foreign Mission Board. The

League's missionary project for this year is the building of a seminary and Bible training school in Luthergeri, Rajahmundry, India. Every Leaguer should be happy to contribute to make this new venture for India a success.

Under the Social Missions department, the district league will hold services in the York County jail Sunday afternoon, March 1, under the direction of L. R. Hobough. The speaker will be the Rev. S. L. Hench, pastor at Dallastown. These items show that our youth are awake to the opportunities at our doors.

St. John's Sunday school and congregation, Abbottstown, mourn the passing of the superintendent of the school, *Bruce Wilson Slaybaugh*, January 29, at the early age of thirty-four years. For the past eight years he has served efficiently and graciously. The funeral service was conducted by the pastor, the Rev. Snyder Alleman, February 1, and interment took place in the local cemetery.

With the coming of Lent, our churches take on new life. Maybe the war spirit has already given new meaning to things religious, for attendance reports show a decided improvement. Maybe we pastors work harder during these spring days, and this would help to stimulate the work of the Kingdom. At any rate, no real efforts on the part of pastor or people are wasted. We, too, must set our faces toward Jerusalem. It's not the easy road, but it's the only road that brings us to an Easter dawn.

Dr. A. H. Smith Honored by Fellow Ministers

THE Ashland, Ohio, Ministerial Association led the entire community in a testimonial dinner recently when members from all denominations joined in paying tribute to *Dr. Arthur H. Smith*, pastor emeritus of Trinity Lutheran Church, and his wife. Having completed fifty years in the gospel ministry, approximately forty-six years of it in the Ashland congregation, Dr. Smith and his family have endeared themselves not only to Trinity Church but to the entire community.

Mrs. Smith was presented with a lovely bouquet, and Dr. Smith was shown the esteem of his fellow pastors when a bronze plaque was presented bearing the words: "Presented to the Rev. Arthur H. Smith, D.D., by the churches of Ashland, commemorating a half century of Christian fellowship. One is your Master and all ye are brethren."

Dr. Merton S. Rice of Detroit, Mich., was the guest speaker of the evening.

Kentucky-Tennessee News

DUE to the resignation of the vice-president of the synod, *Chaplain Frank O. Taafel*, *Ira R. Ladd, D.D.*, has been elected to succeed him; and due to the resignation of the secretary of the synod, *Chaplain Day B. Werts*, the *Rev. David M. Funk* has been elected by the Executive Committee of synod to succeed him in office.

The *Rev. A. G. Belles* of Memorial Church, Louisville, Ky., has been notified to appear for active service at once in the army as chaplain. *Chaplain Paul W. Shrope* of Bowman Airfield, has been transferred to active service abroad.

Long Pastorates

The Kentucky-Tennessee Synod is small, but its pastorates have been long. The following is a list of pastors holding their present pulpit for ten years or more: *J. E. Stomberger*, Jeffersontown, Ky., twenty-two years; *Dr. J. E. Spaid* (two terms as pastor), nineteen years at Third Church, Louisville; *Ira*

R. Ladd, D.D., Trinity, Louisville, twenty-two years; *Irwin W. Gernert, D.D.*, First, Nashville, Tenn., twenty years; *Ivan Heft*, Bethany, Louisville, thirteen years (second pastorate in Louisville); *Victor D. Derrick*, First, Memphis, fourteen years; *David M. Funk*, Newport, thirteen years; and *Clayton A. Robertson, D.D.*, Calvary, Louisville, twelve years.

Congregational anniversaries to be observed this year, considering the size and position of the synod, are remarkable. *Franklin, Ky.*, 135th; *Jeffersontown, Ky.*, Christ, 125th; *Jeffersontown, Mt. Zion*, 90th; *Louisville, First*, 70th; *Louisville, Trinity*, 50th; and *Louisville, Calvary*, 25th.

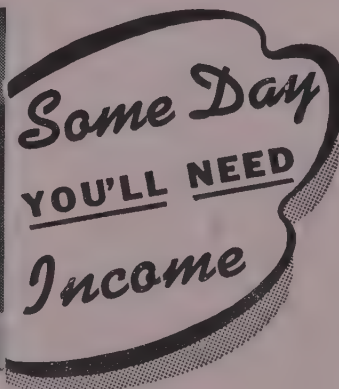
The synod has now a number of vacant pulpits; *Fenner Memorial*, and *St. Mark's*, Louisville, Ky.; *St. Paul's*, Nashville, and *Shelbyville, Tenn.*, are without active pastors. *St. Mark's*, Louisville, has arranged to call *Mr. Charles Strubel* on his graduation from Hamma this spring.

Preparations for the coming national convention of the United Lutheran Church are making fine progress. All committees are functioning and meeting regularly. Most of the funds for entertainment of the Church and Brotherhood Conventions have been raised. Officials from headquarters were much impressed with conveniences and hotel space offered, believing it to be the best yet offered for any convention of our Church.

Lutheran pastors and laymen are making a canvass of Lexington, Ky., with a view to planting a church there, if results of the canvass justify this move.

To Further Service

AN interesting report of visible progress made by Trinity Lutheran Church at Falun, Canada, has been received by THE LUTHERAN. This congregation, having reached the period when it was important to have its own house of worship, learned of a church for sale seventeen miles away. In consideration of the payment of \$350 provided by the Board of American Missions, by the



If the man YOU'LL some day become could step out of the future and talk to you now, he might say: "Every time you meet one of your life insurance premiums, it's like putting something in my pocket. I don't need a large income, but it has to be sure — because I can't earn much now. Besides, I deserve a little leisure, don't you think — to hunt, fish, read and catch up on all the things you don't have time for."

LUTHERAN MUTUAL life insurance is the one thing you can count on to guarantee an income when you need it. It will provide security, strong and dependable, for your future and for the needs of your family. See your local agent for information or write department F-134 at the home office for details.

Only Legal Reserve Life Insurance Company
Exclusively For Lutherans

WAVERLY,
IOWA



FOUNDED
1879

LUTHERAN MUTUAL LIFE INSURANCE COMPANY



Trinity Church, Falun, on its Journey to the New Location

loan of a Diesel tractor, and by permission (obtained finally by aid of the premier of Alberta), the structure was brought to rest upon foundations prepared for it. The last seven miles of the seventeen were traveled, beginning at 1.30 A. M., in order to avoid interference with traffic. The situation brought two features rarely accompanying church building. One of these was the escort of a member of the Canadian police force, and the second was the serving of a meal at four o'clock in the morning in order to maintain the vigor and enthusiasm of the movers.

After the building had been placed on its foundations, the congregation undertook its furnishing. "Donated expert labor erected the chimney. A

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FEATURE FILMS

Films marked **M** may appeal to Mature Audience.

Films marked **Y** may appeal to Young People.

Films marked **C** may appeal to Children.

Prepared by Independent Filmscores, a private reviewing service

All Through the Night (War.) J. Anderson H. Bogart Conrad Veidt Kaaren Verne	Melodrama about small-time gamblers who are stirred to patriotic fervor and courageous action when they stumble on plot of Nazi spies.	Slipshod direction keeps this from being passable as melodrama, and sympathy for racketeers simply because they go all out for the U. S. marks unwholesome trend. Considerable brutality. <i>Unpleasant.</i>
Bombay Clipper (Univ.) Wm. Gargan Irene Hervey	Melodrama. Diamonds on way to cement Indian loyalty to crown (?) encounter American correspondent, murder, a Nazi submarine, etc.	Far fetched, casual, and not too smoothly constructed, this is too obvious and noisy to rate more than "B" class action film. <i>Run-of-the-mill.</i> M, Y
Henry Aldrich for President (Par.) M. Anderson Jimmy Lydon June Preisser	Comedy. Popular hero of "Aldrich Family" radio series runs for class president, suffers rebukes, wins in end.	Rather self-conscious in acting and direction, but, particularly for younger audiences, <i>good entertainment.</i> Y, C
The Mad Doctor of Market Street (Univ.) Lionel Atwill N. Pendleton	Melodrama about a group of white people stranded among natives on desert island with fanatic doctor experimenting to "control life."	Artificial, cheap, with melodramatic intent becoming simply <i>ridiculous.</i>
Playmates (RKO) J. Barrymore Kay Kyser and band May Robson Ginny Simms	Comedy. Barrymore, burlesquing himself, consents to appear with Kyser in "Shakespeare Festival" to recoup failing public interest.	Some of the band portions are entertaining, but the burlesque is pathetic, the slapstick overdone. <i>Somehow regrettable.</i> Y
The Wolf Man (Univ.) R. Bellamy Lon Chaney P. Knowles M. Ouspenskaya Claude Rains	Horror film on werewolf theme, with its setting the English country estate of the young man who despite himself falls victim to the old legend.	An excellent cast for the eerie atmosphere produced for outdoor scenes make this an effective film of its kind for those adults able to take its supernatural premise in their stride. <i>Weird, depressing.</i> M

BEST CURRENT FILMS

For Family: Babes on Broadway, Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, Hay Foot, It Started With Eve, The Reluctant Dragon, Thanks a Million.

For Mature Audience: All That Money Can Buy, Birth of the Blues, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, H. M. Pulham, Esq., K. Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, The Men in Her Life, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Suspicion, Target for Tonight.

drive for funds netted in six days the sum of \$300 from twenty-five families. This amount was invested in the purchase of pews. A women's organization of the district donated \$75 for furnishing the basement. Other necessities were supplied by donations. Funds for an organ, a furnace, and minor furnishings will follow."

Concerning this "adventure in missioning," Secretary Ernst A. Tappert, Board of American Missions, 39 East 35th Street, New York City, writes **THE LUTHERAN:**

"This account shows what can be

done when a young aggressive and practical missionary is placed in a promising field, and when the church at large gives needed support at a time when circumstances are most favorable. The Women's Missionary Society of the Alleghany Conference, which has financed this project, may well be proud of this fine accomplishment. It is an encouragement, not only to the people living on the mission field to exert themselves, but also to individuals and organizations to have a share in this great work and to go and do likewise."

LENTEN READING

DON'T MISS READING THESE
INSPIRING BOOKS DURING
THE LENTEN SEASON!

Say Thou Art Mine

By PAUL Y. LIVINGSTON, S.T.M., A.M.

St. Andrew's Luth. Church, S. Ozone Park, N. Y.

"Unusually fine . . . You will be thrilled with the Divine Spirit." — *Expositor and Homiletic Review.*

Dr. Paul Scherer says, "has many fine illustrations for busy pastors." It is a vital book on Christianity. *Introduction by Prof. D. J. Klinedinst.* \$1.25.

Glad Tidings to the Meek

"The sincere testimony of a man's faith in Jesus . . . an evangelistic call to the people." — *Brooklyn Eagle.* 75 cents.

F. H. REVELL CO., 158 5th Ave., New York

CHOIR GOWNS

PULPIT VESTMENTS

HANGINGS - ORNAMENTS - FRINGES
FURNISHINGS AND SUPPLIES

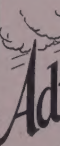
Catalogue Free on Request.

The C. E. WARD CO., New London, O.



R. GEISSLER, INC.
450 SOUTH AVE. NEAR 10th ST. NEW YORK

Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS



Advertise Your Church

WITH THIS
ILLUMINATED BULLETIN

This beautiful De Luxe Church Bulletin Board, sold at the extreme low price of \$59.00. More than five thousand now in use.

New sign panels to fit your old cabinet can be furnished in any desired size at small cost. Or you can build your own cabinet from our free blue prints and have a complete new bulletin at a great saving.

Write for information.
H. E. WINTERS SPECIALTY CO.
DAVENPORT, IOWA

Write for Cat. L-3



Choir & Pulpit GOWNS

Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request. DeMoulin Bros. & Co. 1127 S. 4th St., Greenville, Ill.



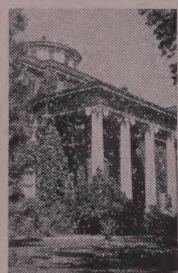
The PAYNE-SPIERS STUDIOS, Inc.
175 FIFTH AVENUE—NEW YORK
STUDIOS, PATERSON, N. J.

STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

Awards Granted for Attendance

Tonawanda, N. Y. Mr. Louis A. Wilke, superintendent of Grace Sunday school, was among those who received an award for perfect attendance. Forty-seven members of the school received gold pins and numerals for attendance records, but Mr. Wilke has the outstanding record of this school and an enviable record for attendance in the church. For thirty-six years he has been at his post regularly in the Sunday school. Mr. Donald Graf, financial secretary of the school, was presented with a 17-year award.

Mr. and Mrs. Samuel Griffith and their two daughters have the honor of being the only family in the school with a perfect record—and have not been absent in the last two years.



MARION COLLEGE A LUTHERAN COLLEGE FOR YOUNG WOMEN

Accredited Junior College and last two years of High School in famous "blue grass" region of Virginia. Liberal Arts, Pre-library, Pre-nursing, Pre-journalism, Pre-Social work, Education, Business Education, Home Economics, Music, Speech.

Happy home and social life in atmosphere of Southern culture. 68th year. Rates \$475.00 to \$520.00. Catalogue and view book.—H. J. Rhyné, Pres., Box K, Marion, Va.

St. Paul's Lutheran Church

Sixth & Market Sts., Wilmington, N. C.

Welcomes Tourists

Service Men's Center for Lutherans at Camp Davis

SERVICES 11:00 A. M. and 8:00 P. M.
WALTER B. FREED, Pastor

Gowns for Pulpit and Choir

Superfrontals, pulpit and lectern hangings, bookmarkers, communion linens, materials cut out. Catalogue and samples on request.

J. M. HALL, INC. 417 FIFTH AVE. NEW YORK

American Distributor for James Powell & Sons, Ltd. Stained Glass, London, England.

Personals

Mr. and Mrs. D. G. Miller, for fifty-seven years members of St. Mark's Church, Rohrersville, Md., celebrated their fiftieth wedding anniversary at their home January 21. This same homestead witnessed the celebration of the golden wedding anniversary of Mr. Miller's parents in 1908.

The Rev. James T. Powers has almost completed a survey of the southern district of Pottstown, Pa., to determine the advisability of locating a mission in that area. After the survey is completed it will be handed over to the Rev. Karl S. Henry, superintendent of Home Missions of the Ministerium of Pennsylvania, and to Dr. Zenan M. Corbe, executive secretary of the Board of American Missions. Whether or not work will be instituted rests upon their decision.

The Rev. Charles P. Smith will act as supply pastor of St. Mark's Church, San Francisco, Calif., from January 15 to June 1. The vacancy was caused by the resignation of the Rev. J. Edward Oslund to become a chaplain, temporarily assigned to the superintendency of a new Lutheran Service Men's Center in San Francisco. Mr. Smith formerly supplied the Lake of the Isles Church in Minneapolis, Minn.

Congregations

Baltimore, Md. Calvary Church, of which the Rev. John R. Strevig is pastor, reports a successful year. The attendance at morning service ranged from 142 to 357, and at Vespers from 37 to 242. In the eleven months of this pastorate the communicant membership increased from 328 to 455. Seventy-nine lapsed members were reclaimed, and eighty children were baptized. The benevolence apportionment was met in full for the first time in many years. The current treasury increased its balance to \$625.

The Every Member Canvass was successfully conducted, and those contributing through the envelopes in-

creased from 352 to 500. The confirmed membership is 858.

Calvary has three Luther Leagues and two fine choirs, which were organized under the pastorate of Dr. Huffman, the former pastor.

Carlisle, Pa. In the mid-week prayer service at First Lutheran Church, Carlisle, Pastor Harry L. Saul, D.D., has been delivering a series of inspiring and informational messages on the general theme, "What a Church Member Should Know."

During the past six months the teacher of the Young Business Men's Bible Class, the Rev. Ralph L. Wagner, has been arranging a program of special music (vocal and instrumental) for the mid-week service, making use not only of the musicians within the congregation but also the best community talent. These special numbers (two to three at each service) have been in the form of orchestra, chorus, quartet, duet and solo selections.

Chicago, Ill. North Austin Church, Dr. F. W. Otterbein and the Rev. Victor I. Gruhn pastors, is sponsoring a service of prayer for our nation every Wednesday morning at 10.30. The Matins Service is used. All offerings are being turned over to the Red Cross.

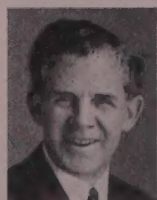
Pastor Gruhn and Miss Kulda Knack were united in marriage December 12 in Central Church, Minneapolis.

SUNDAY afternoon, January 24, an enjoyable event transpired at Hollywood Lutheran Church, Hollywood, Calif. Dr. and Mrs. J. G. Dorn tendered a reception in honor of their only daughter, Norma Grace, whose marriage ceremony took place February 7, in New York City. The bridegroom, Robert W. Brose, is an ensign in the Navy and instructor on a ship in New York Harbor. Due to the exigencies of war he must remain at his post of duty. The wedding therefore took place in Holy Trinity Lutheran Church, New York, Dr. Paul E. Scherer pastor.

The father of the bride, who has just celebrated his fifteenth anniversary as pastor of Hollywood Lutheran Church, officiated. Miss Dorn has been actively engaged in numerous activities of the church, and the groom has long been a member of it.

Rockford, Ill. Messiah Church, the Rev. Fred A. Millhouse pastor, reports that they are now free from debt.

Wichita, Kan. The reports at the annual congregational meeting of St. Paul's Church were most encouraging. The pastor, Dr. E. E. Stauffer, reported that there had been 105 baptized members received during the year, 74 of whom were adults. The congregation is made up of 955 baptized members, 650 confirmed, and 423 communicant members. The financial reports for the



MESSIAH LUTHERAN "The Friendly Church"

SIXTEENTH AND JEFFERSON

DR. ROSS STOVER, Pastor

In the heart of Philadelphia

Cordially Invites You to the Services

THURSDAY NIGHTS, 7:30 (WDAS)

SUNDAYS, 9 A. M. 10 A. M. 11 A. M. 7:30 P. M.

FEB. 22—Begins FIVE LENTEN SUNDAY NIGHTS in Philadelphia's historic Academy of Music.

MAR. 29—Palm Sunday Night at Convention Hall.

APR. 5—Easter Sunrise Service, Temple University Stadium.

(Will you pray that in a day like this we may compel many to turn from the highways and byways to the Kingdom of God?)

year were the best in the history of the congregation. The total amount paid by members, not counting the balances in hand the first of the year, amounted to \$12,437.76, an average of \$32.75 per communicant.

The treasurer's report showed that on December 31 all current bills were paid, the benevolence apportionment paid in excess, and \$3,416.99 paid for benevolence. The mortgage indebtedness has been paid with the exception of \$2,000. The liquidation of this debt was the objective for the year 1942.

When the congregation is free from debt, the pastor hopes to establish a sinking fund, looking forward to the erection of a new church.

The congregation entered upon the year 1942 with a bright outlook for success along all lines of work.

Pittsburgh Women's League

THE 20th annual *Lutheran Woman's League Luncheon* was held at noon January 28 in the downtown Y. M. C. A., Pittsburgh, Pa.; 163 women being present to enjoy the fine program. Mrs. G. Arthur Fry is the president of the League and presided. Dr. M. R. Hamsher, president of the Synod of Central Pennsylvania, was the guest speaker, his subject being, "Woman With a Lighted Candle in Her Hand."

This organization celebrated its twenty-fifth anniversary last June and has a membership of over three hundred from four synods in and around Pittsburgh. Three business meetings are held annually besides the luncheon, which is the outstanding event. The League is interested in Inner Missions, Hospital, Young Women's Hospice and Student work.

OBITUARY

Henry Wolf Bikle, Esq.

Head of the legal department of the Pennsylvania Railroad Company for nearly a decade, and recently named its vice-president in charge of law, died suddenly in the early morning of January 26 at his home in Stratford, Pa., at the age of sixty-four.

Mr. Bikle was born at Gettysburg, Pa., October 20, 1877, the son of Prof. Philip M. and Emma Wolf Bikle. He was graduated from Gettysburg College, with highest honors in 1897, and from the Law School of the University of Pennsylvania in 1901. He was engaged in the general practice of law in Philadelphia, Pa., from 1901 to 1907. He was associated with the Pennsylvania Railroad Company as assistant general solicitor, 1907-16; as assistant general counsel, 1916-22; as general counsel, 1922-33; as head of the legal department, 1933-41; and as vice-president since December 1941.

Mr. Bikle was lecturer on law at the University of Pennsylvania, 1901-09; assistant professor of law, 1909-13; and professor of Constitutional Law at the university, 1913-40. He also lectured on Constitutional Law at Bryn Mawr College and Gettysburg College. He was the author of two volumes on law, and was a frequent contributor to law magazines. He was a life member of the American Law Institute. Mr. Bikle married Miss Lucy Effingham Cable, daughter of George W. Cable, the novelist, September 14, 1910, by whom he is survived. He was a member of St. Matthew's Lutheran

RETIRED PASTOR GETS 150 SUBSCRIPTIONS!

During the latter part of 1941 Rev. M. M. Allbeck, D.D., retired, requested permission to solicit subscriptions for THE LUTHERAN in First Lutheran Church, Mansfield, Ohio, of which Rev. G. E. Swoyer, D.D., is the pastor, and in which Dr. Allbeck holds membership. It is a pleasure to report to our readers and the church that Dr. Allbeck secured 102 NEW subscriptions and 20 RENEWALS, and has not yet finished the work.

In addition to the canvass in the

First Church, Dr. Allbeck filled the pulpit of Trinity Church, Millersburg, Ohio, during December, and presented the merits of THE LUTHERAN to the members.

While supplying in St. Paul's Church, Bucyrus, Ohio, for two weeks he secured 25 NEW subscriptions and two RENEWALS.

At this time Dr. Allbeck is supply pastor of Augsburg Church, Orrville, Ohio, where he will again take care of the interests of THE LUTHERAN.

CONGREGATION OF 40 MEMBERS GIVES "THE LUTHERAN" TWENTY-THREE SUBSCRIPTIONS

Pastor Joseph W. Peterson of Federated Community Church, Belen, New Mexico, writes:

"It has been a real joy to present THE LUTHERAN to these people, and every one of them seemed eager to

receive it—not one hesitated. I feel sure that our good paper will be a real blessing in every one of these homes. If time had allowed I believe I could have added a few more to the list."

GETTING OFF TO A GOOD START

Newly organized GOOD SHEPHERD CONGREGATION, Walterboro, S. C., Rev. Voigt M. Sink, Pastor, has thirty-six charter members.

THE LUTHERAN has been placed in TEN of these homes for a year. This means practically a 100 per cent reading membership.

Thousands are now getting their copy of THE LUTHERAN at the church at FIVE CENTS A COPY

Every congregation should install this self-service NOW so that the members will have an opportunity to secure the valuable Lenten issues.

A METAL SELF-SERVICE DISPLAY RACK, PROPERLY LETTERED, IS FURNISHED FREE WITH AN ORDER FOR TEN COPIES OR MORE FOR ONE YEAR AT THREE CENTS A COPY. SEND YOUR ORDER TODAY.

Church, Philadelphia, Pa. He served a term as a member of the Board of Education of the United Lutheran Church.

The funeral service was held at his late residence, January 28. Interment was made at Mifflinburg, Pa.

"He scarce had need to doff his pride or slough the dross of earth—
E'en as he trod that day to God so walked he from his birth.
In simpleness and gentleness and honor and clean mirth." H. C. Allen.

IMPORTANT NOTICE

It has been the custom of "The Lutheran" to publish changes of address of clergymen of the U. L. C. A. as a service feature of the paper.

Many of these changes have come to us by means of Post Office forms, which are not always correct.

To guarantee greater accuracy in this service it has been decided to publish changes of address in "The Lutheran" only when we are specifically requested to do so by the one whose address is to be published, or by Secretary Greever of the U. L. C. A.

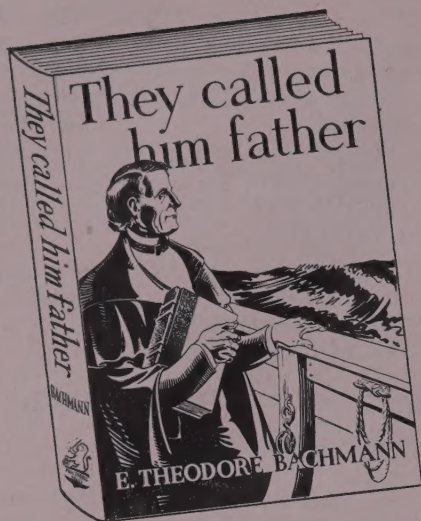
CHANGE OF ADDRESS

Baltzly, Ph.D., D.D., LL.D., O. D., from R. F. D. 1, Bachus, Minn., to Majestic Hotel, Minneapolis, Minn.
Brenneman, W. R., from W. Maple Road, Linthicum Heights, Md., to 162 Pennsylvania Ave., Westminster, Md.
Fagerlin, C. W., from 112 S. 9th St., Montevideo, Minn., to Cannon Falls, Minn.

Hofer, John E., from Plum St., Jeromesville, Ohio, to Convoy, Ohio.
Kirsch, Paul J., from 30 Durland Rd., Lynbrook, N. Y., to 2407 Eastchester Rd., New York, N. Y.
Linn, L. J., from Mt. Pleasant Mills, Pa., to Freeburg, Pa.
Lowe, C. R., from 7547 Madison Ave., Kansas City, Mo., to 617 W. 10th St., Lamar, Mo.
Marker, E. F., from Orlando, Fla., to Winter Garden, Fla.
Martin, W. F., from 306 S. 6th St., Albuquerque, N. M., to Air Corps Technical School, Sheppard Field, Wichita Falls, Tex.
Miller, D.D., Eli, from 452 Beaver St., Beaver, Pa., to 226 E. End Ave., Pittsburgh, Pa.
Proper, E. Stewart, from R. F. D. 3, Latrobe, Pa., to Box 298, Zelienople, Pa.
Scherer, Henry, from 112 E. Walnut St., Indianapolis, Ind., to 1703 Gerrard Ave., Speedway, Ind.
Schmidt, Paul E., from 127 Willoughby Ave., Brooklyn, N. Y., to 400 Clinton Ave., Brooklyn, N. Y.
Snyder, J. Allen, Jr., from Box 241, Marion, Va., to Bland, Va.
Stippich, G. J. C., from 1832 Narragansett Ave., Bronx, New York, N. Y., to 617 W. 10th St., Lamar, Mo.
Strock, D.D., J. Roy, 542 S. Hanover St., Carlisle, Pa., to c/o Mrs. Chester Robbins, 99 Lincoln St., Bridgeton, N. J.
Voss, Walter A., from 2875 Vane St., Omaha, Neb., to 310 19th St., Sioux City, Iowa.

SPECIAL NOTICE

The chaplains at Western State Penitentiary, Pittsburgh, Pa., are equipping a prison chapel. Churches having altar and pulpit covers, linens, pews, font, hymn or bulletin boards, choir robes, to contribute, please write Chaplain A. W. Stremel, Box A, N. S. Station, Pittsburgh, Pa.



Saga of a Pioneer

Out of the early nineteenth century comes the story of a great pioneer of the Lutheran Church in America, both at home and abroad. It is the story of JOHN CHRISTIAN FREDERICK HEYER. E. Theodore Bachmann tells it accurately and interestingly in his new narrative biography.

They Called Him FATHER

Here is the saga of an early nineteenth century pioneer of the Lutheran Church in America, both at home and abroad, a man with the foresight to see mission opportunities in the organization of Sunday schools when this movement was only in its infancy, to gather into congregations scattered groups of Lutherans on the far-flung frontiers, to initiate the work of seeking unreached souls in distant India.

A man of hardy physical strength, a restless spirit and abounding in spiritual energy, "Father Heyer" (as he was affectionately called) was one who went about doing good — cheering souls, building the Church, encouraging Christian education — moving from place to place as each "call" from God came to him, leaving behind him inspiration and permanent results of his labors.

In this book you will find a full account of Heyer's widespread missionary activities, told in fascinating narrative style and authentic and complete in detail. You will experience an emotional uplift in viewing the work accomplished in several fields of endeavor during one lifetime by a man who was filled with true missionary zeal.

This biographical sketch is the first to give adequate portrayal of his mighty works across the face of two continents. It marks the centennary of the work which Father Heyer started in India, and is winner of the first prize in the 1941 John Rung Legacy Prize Contest. It is a book Lutherans, as well as others interested in early American history or the cause of missions, should read.

CLOTH.

342 Pages.

\$1.75.

THE UNITED LUTHERAN PUBLICATION HOUSE

(THE MUHLENBERG PRESS)

THIRTEENTH AND SPRUCE STREETS

Chicago

Columbia

PHILADELPHIA

Pittsburgh